CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS

BOSTON, SATURDAY, SEPTEMBER 14, 1844.

VOL. XXIII.—NO. 37.

For the Register.

NATURAL THEOSOPHY. NO. XII.

MORAL DISTINCTION.

It is an interesting inquiry; Is the law, which distinguishes between moral right and wrong, a principle of natural religion? Whence is it that some acts and designs are blamed, and others are approved? Where is the standard of blame and merit; of moral good and evil? Is it the revealed law of God? Is it the law of the state? Is it the law of custom and the result of education? It is obvious, on reflection, that this standard-law must exist *in man; in the very structure of his mind*. He is so *constituted* that certain actions are immediately and involuntarily justified, and others are condemned. Kings and states have enacted bad laws; and the law of custom is often vicious; and the prophet Ezekiel represents that some of the 'statutes' of God, given to the Israelites, were 'not good.' We are not, however, to understand that the law of moral distinction can have been derived from any other source, than from God. Every law of man's nature was given him by his Creator. God wrote it on the tablet of his nature. This law was given previously to that written upon tables of stone. Without the former, the latter could not have been understood. It would have been an unintelligible and dead letter. The written law enjoins; Thou shalt love the Lord thy God: Thou shalt love thy neighbor: Thou shalt honor thy father and mother. Now unless man previously knew what *love* is, and what it is to *honor* father and mother, the injunction must have been unintelligible. And unless there had been a natural sentiment *to approve* the thing enjoined, it could not have been fastened upon the heart as a duty. The law of moral distinction, therefore, must be in man. It is the dictate of his moral nature; and it must have been the work of God. The inference is plain, that the law of *morality* is a doctrine of natural religion. It cannot be the result of mere *authority*. If God command things to be done for which the consciences of men can feel no respect, there is no propriety in the commandment. It is beyond them; above their faculties; and has no adaptation to their case. God cannot do such a thing. He has first endowed man with a rational and moral nature, and then adapted all his injunctions to the susceptibilities and powers of this nature. 'That was not first which is *revealed*, but that which is *natural*, and afterward that which is *revealed*.'

It is a controverted question; 'Is utility the standard of *the right*?' It would be, perhaps, a sufficiently correct answer, to say; that in regard to God, *it is;* but in regard to man, that *it is not*. We will endeavor to explain. Man, being so constituted, that he immediately and without the prospect of consequences, approves of some acts as righteous and condemns others as wicked, it is manifest that he does not judge by the law of utility. He often forms his judgment *instanter*, before any consideration of consequences; and it is a strong judgment, never to be reversed. The principle of utility, therefore, acts no part in such cases. It is not even recognized, or thought of.

But why is it that man was endowed, by his divine creator, with this sentiment of moral distinction? Was it not for *the promotion of his welfare?* All the other sensibilities and faculties of human nature, were implanted in it, for this purpose. The benevolence of God dictated them. It must, therefore, have dictated the endowment of man with a moral nature; with a conscience; an impulse of moral judgment. This endowment promotes human welfare. Virtue is *useful*; and doubtless, God gave man this endowment on account of its *utility*.

It is important, moreover, to remark, that so far as *reason* acts in the formation of moral judgments; so far as reason is a constituent principle of human conscience, utility *is* the standard of virtue. Why is it that the customs, of revenge, of war, of slavery, of intemperance, of profligacy, are accounted immoral and criminal? It is on account of their mischievous tendency. They are destructive of human life and happiness. The obvious fact is, that *the moral impulse goes but little ways*. It starts the distinction between moral right and wrong, but it suffices to make the distinction of them only within very narrow limits. Judged by the law of *impulse* alone, what moral evil is there in *revenge?* Does not impulse justify it? At least to a certain extent. And judged by this sentimental feeling alone, how much of evil would be found in slavery, intemperance, unchastity, and ambition? If there might be found some wickedness, yet the amount would be but small. In order that the moral turpitude of these things be apparent, reason must bring in her account; showing, in opposite columns, the use and the harm; the good and the evil, and striking the balance between them. There can be no law, extending to all cases whatsoever, for man's observance, without the action of human reason. Reason must calculate the consequences. Yet reason has *no feeling;* no sensation of right and wrong; and reason alone can be no moral standard. Conscience, to be a rule of life, must combine in itself two principles; *the moral sensation and reason*. If simple moral feeling only were the standard of right and wrong, the consciences of all men would be alike. What one man justified, all men would justify. The different dictates of conscience result doubtless, from the unequal degrees of enlightenment, obtained through the agency of reason. Among a people in a savage state the rules of morality stand chiefly on the principle of impulses. Implacable and bloody revenge is a virtue. Forgiveness *degrades* rather than *elevates*. Cruelty and oppression are justified. But in proportion as reason becomes enlightened, and its department enlarged, the moral law is more and more extended and perfected. Philanthropy, forgiveness, disinterested affection, and purity acquire the character of cardinal virtues.

As the standard of morality must be in man; in his conscience which consists of two elements, the moral impulse and reason; it will be found that this standard is most perfect among those men who are the most enlightened: who can but estimate the tendencies, to good and evil, of all the impulses, passions, customs and prejudices which spring up and prevail: who most correctly calculate the consequences of moral practice. We speak with very little, either of meaning or of truth, when we say that certain things are good *of themselves;* and of others, that they are sinful *of themselves*. And our speech is little better when we affirm that the injunctions given to Adam, to Noah, to Moses, constituted a perfect code and standard of moral law. The obvious fact is, that these are but fragments of that law. Even the Decalogue is no other than a fragment. It does not specify and *enjoin* all the duties of life; nor specify and *forbid* all the iniquities of life. Who would be instructed by the Decalogue to understand that intemperance is a sin; or that slavery is a sin; or that extortion is a sin; or that war is a sin? One commandment says; 'Thou shalt not kill;' but it was not understood to signify the sinful character of war. Another commandment says; 'Thou shalt not commit adultery;' but there is no one of the ten which says, 'Thou shalt not commit fornication.' The ninth commandment forbids the bearing of 'false witness against a neighbor,' but neither this or any of the other nine, forbid all kinds and degrees of the violation of truth.

It is questionable whether from the whole of the Old Testament a perfect and complete moral code could be selected. Yet God has not left men destitute of such a rule. The elements of it are in every man. These elements of moral distinction and excellence were embodied in Jesus Christ; the light of men; the true light, a measure of which enlighteneth every man who cometh into the world. And it is God's law. He ordained it when he made man in his own image and likeness. This view was entertained by the apostle Paul. 'The Gentiles, which do, by nature, the things contained in the [written] law, though they have it not, are a law unto themselves; and they shew the works of the law written upon their hearts; their consciences continually either accusing, or justifying both themselves and others. And thus, from the beginning of the world, has 'the wrath [the disapprobation] of God been revealed from heaven against all that is unrighteous and ungodly in the conduct of men; who know their duty, but forbear to do it.

S. F.

For the Register.

FAMILIAR REFLECTIONS.

There is a little pride which people take in being *ultra*. 'O, he is extravagant; that is his hobby,' is the constant cry. I believe every man has a hobby, and if an innocent one, am willing to have him ride it; if not, let him look out, or he may be thrown. I know a man, who had a very temperate hobby, which he rode very intemperately, that would not permit him to use vinegar for food. You will see a man here, who puts on a very sanctified air, when he does any thing, and who is forever telling you, how bad he was once, and perhaps he does not wish you to add, 'how good he is now.' Then you will find a man, who thoroughly despises every thing like cant, and accordingly would not allow any person to relate his experiences. Some forget that it is rather like the Pharisee, always to associate with those who were always good, and not be aware that others may reform. Others, who have reformed late, take pride in their reform and are forever casting slurs upon their neighbors, who were never known to sin. This man boasts that strong drink never crossed his lips, and that one will tell you that he never yet was carried home intoxicated, and his bosom friend claims for himself the honor of never going out to dine without getting into what others would call a beastly state. You will meet people now and then, who never employed a Doctor in the world, at the next door you will find a neighbor of his, who has had a great deal of sickness and is forever informing you how many times he 'has been given over by Doctor this or that,' and yet has always recovered. Sometimes you find people who look upon the gloomy side of every thing, and appear to delight in worrying all their friends by saying that 'it is the stormiest spring they ever knew.'—I know a man with a much happier disposition, whom you may meet almost any day with his umbrella, and who as certain as you do, salutes you with—'pleasant day, sir.' He, who last week was though, by his friends an incorrigible drunkard, upon whom argument upon argument has been thown away, you will hear to-morrow perhaps, abusing A B and C, for not signing the pledge; and my friend opposite is ready almost to throw off his coat, and box with you, if you dispute the reasonableness of his views upon the Non Resistance question. Be careful, if you are a reformer, not to be too much in a hurry; you may expend your reform too fast, and your Charity may soon tire, if you give to all, who call upon you for aid, with a lavish hand. I may have made a mistake in trying to be too independent. It is very natural for one not to care about public opinion, and one does not care to be jeered for 'backing out;' but let us be honest before being determined. It was much easier for the reed to bear the gale than it was for the oak. Our mothers and aunts do not know that they are quoting a saying as old as Horace, when they wisely repeat to us children—'Moderation in all things.' They are, and old as the saying is, I fear we have all to learn how to put it in practice.

Yes, in our moderation even, we may be too zealous, and thereby step over one puddle into another. He who never gives to a beggar at the door, from *principle*, may send the beggar to steal from his neighbor, and be the unwitting cause of sending him to the House of Correction, also. You forget that the world needs different sermons from those our grandfathers heard; do not then be forever hammering upon the same subject, for people know that by heart. If this sin was the most glaring two years ago, it is not now, and others will come in the course of ten years, which we think slightly of now. Suit yourself to those about you, and for the reason that you would not wear your old coat, because it is old, do not always say the same thing, because you always have said it.

And now in your moderation be not intemperate. If your friend troubles you by being so provokingly punctual, that you miss him, when an accident has detained you for five minutes on the road, let me beg of you not to keep him waiting an instant, unnecessarily, because you have made it a rule never to hurry.

If then we take delight in any thing wrong, let us do so no more, but give up at once and acknowledge the error. If we think others not quite zealous enough, let us look about and see if we are not doing harm, when we think we are doing right and in our 'Moderation in all things,' let our moderation be moderate, and only be active in doing good when we have found out what is good.

C. E. B.

For the Register.

FAITH.

Messrs. Editors:—I have read, with some disappointment, the communications you have published on the subject of *faith*. One maintains that faith and believing are different;—that belief is not faith; that faith is a mere intellectual effort; and that there is such a thing *as believing with the heart*. What is meant by the last assertion I know not; and must leave it to those who make it to explain and illustrate their meaning. These persons do, indeed, refer to the Apostle Paul in support of such a strange position, when he says, 'with the *heart* man believeth unto righteousness.' But the Apostle needs explanation. Are they aware, that the Greek word rendered in this verse *heart*, often signifies *mind—understanding*, &c.? And would not either of these terms be a more intelligible rendering of *kardia* in this verse? In short, every attempt to show that *true faith* is something different from *true belief*, I consider not only useless, but positively injurious to the humble inquirer after truth.

When I was among the Orthodox, (for I was brought up among them, and received their dogmas,) nothing puzzled me more, than their various—opposite—and often contradictory definitions of faith. I little though, after I had seen reason to renounce the principles of orthodoxy, that I should have seen among Unitarians an attempt to mystify the word *faith*, and to make it something different from and superior to belief. I believe every attempt of this kind can result only in perplexing and confounding the mind.

Let us ask then what is faith in common life? It is belief. If a man say I have faith in such a one;—what does he mean, but that he believes what he asserts. What then is the faith of the Gospel? It is the belief of the Gospel and nothing more. To have faith in God, and Christ, is to believe in God and in Christ; that is, to believe what the scriptures testify concerning God and Christ. Faith, then, is neither more nor less than belief; and every attempt to make it more, is to mystify it, and 'to darken counsel by words without knowledge.' If it were necessary, I could easily justify this observation by an appeal to the use of these two terms in the scriptures. And if any one is disposed to dispute my definition, I will, with your permission, show, from an extended reference to the scriptures, that faith and belief are convertible terms, and may generally, if not invariably, be used the one for the other.

But it is supported, that faith is vastly more efficacious than belief. Indeed! If a man believe the testimony of one who tells him that his house is on fire, will he sit still, without any effort to extinguish the fire, or escape from the danger? If a man believe the Gospel; that is, if it *be belief*, and not a mere educational opinion, will he not obey it? If a man truly believe, that unless he repent, he will perish for ever, would he not repent? Most certainly he would. Faith, or belief, is one of the most powerful principles of the human mind. Its influence is felt in every department of human life. Let us not then confound the seeker after truth, by metaphysical distinctions, and the jargon of the schools. It was this practice that introduced the vast system of error, that is now so popular and so prevalent.

PISTIS.

For the Register.

PARTICULAR PROVIDENCE.

Whatever may be the strength of a man's mind, his reasonings upon the infinite will always lead him into more or less apparent contradiction. This is as true of reasoning in mathematics as in Theology. What can be more contradictory than to say that when a point is in a line it is six inches from it, or that one quantity is twice as large as another when neither is anything? Yet these propositions can be proved without any sophistry by mathematical reasoning, and what is more extraordinary, all mathematicians firmly believe them, and practically act upon the supposition of their truth.

In like manner the very arguments which assure us most firmly of God's Omniscience, assure us of the contrary fact of man's freedom. The greatest wits of past and present times have in vain endeavored to show how the two could be reconciled, how the actions of a free agent would be foreknown. Their efforts are as fruitless as though they strove to grasp the winds, or check the swell of the tides, for they strive to make the finite comprehend the infinite. In vain do they say that God foreknew by sight, that the future is to him present. The contradiction does not lie in the manner of his knowing, but in the fact that he knows at all what a free agent will do.

Seeing then that the apparently contradictory facts of man's freedom and God's omniscience do exist, so that the reasoning which proves the latter implies the former, we must not overthrow the conclusions of piety by the arguments of conscience. Even when our own sins have brought upon us suffering it is the providence of God to which we must in humility bow.

Nor should we deceive ourselves with names interposed between us and our Father's hand. It is in vain to say that a thing is effected by general laws. That, which moves andacts, is living and free. Hath a law life or freedom? No.—God acts, and the laws of Nature are merely expressions of the manner in which he acts. Nor did he ever decide (to use human speech) upon a course of action without foreseeing all its consequences. Before his word gave birth to the universe he foresaw all the consequences of the law of gravity a thousand fold more minutely than Newton or Laplace.—The laws of nature then, are laws of particular Providence, and so far from Providence having no special designs in anything, it hath a special design in everything. Not a particle of air vibrates with the chirping of the summer evening cricket but it moves in a path and with a motion specially designed for special purposes. This is an overwhelming conception for the human mind, but to deny its truth is to deny (in the results of the denial) the being of God and the freedom of the human soul.

He then, who says that in a certain fatal accident Providence had no particular design, utters what may by sound deduction lead to blasphemous folly. For all motion is the act of God; if then a rock falls upon a man without any particular design, God does what he did not mean to do.

It is true that we cannot tell what the purposes of Providence may be, and in very many cases it is great folly to attempt it. To call accidents judgments for sin, or to think that God always gives temporal rewards for virtue, to assume the post of interpreter of his will, and thus assume that we know as much as he, this would indeed be impious and foolish. But although we know not what the purposes of God are, yet both sound reason and piety teach us that each event of life is from his purpose and his will.

E. N. P.

For the Register.

New York, August, 28, 1844.

I noticed your remarks relative to Congregational singing; and feeling a deep interest in the subject, have taken the liberty to express my own view, through the columns of your paper.

It is probably very pleasing to many of the *old* school of Unitarians, to find the primitive usages of the church again coming into favor, but it appears to me, that there is at the foundation a very great mistake in this matter.

The points urged are generally these; that the congregation is enabled by song to join in those services which should come from the heart; and that the performances of paid singers are not from the heart: that the service becomes a mere lip service, without use for religious purposes.

I would say in reply, that the better the music may be, the more the soul is elevated. I have felt more devotion in listening to an organ well played, than in joining with any choir myself. Nature is perfect, and the soul desires something as near perfection as possible. The divine melody raises our souls to God; and can it be supposed that such an effect can be produced by promiscuous singing? Again, a good singer places himself in the midst of a congregation, adopting this mode of worship, and while perhaps his soul soars to worlds above, in his devotion and love of religion, he finds it very soon brought down again by a dreadful discord in his immediate neighborhood. This destroys all his interest, and he is inclined to leave and seek some place, where perhaps the promiscuous singing may be better. But I think that good music elevates the soul, and unless the general singers take a great deal of practice, they are very liable to make it *bad;* to say nothing of the objections you urge in regard to 'the desire to do well.'

If the singers of a church practice together, they form virtually a volunteer choir, and might as well have a place for themselves, as to be scattered all over the church, and thus they would as far as they are concerned be free from any unfortunate discords which might meet the ear. I believe volunteer choirs have met with but very little success, and I have known of a great many failures in the course of my own experience.

I should suppose that the better the music, the more holy would be the feelings of the listener, and though the performers took no interest therein, they would conduce to form a melody sufficiently sweet to cause a forgetfulness of the world's toils and cares. As well might the organ be banished from the church because it has no soul. The religion is in the music and not in the performer. We might as well go back to the Quaker form of worship; for if it is necessary for each *singer* to be religious by *singing*—why is it not necessary for each one to be religious by *praying* and *preaching*. Do away with one, and you might as well abolish the other.

You say it is best to try the experiment.—This is wise, for if the result should be the same as in one church of our denomination, in this city, my desires would be very much gratified.

It is to me a great pleasure to attend services at a church where the best music is paid for; to hear the organ filling the whole building with delicious melody, and bearing the soul almost away to the other world. I should say that very little could be said by those in favor of this proposed change, unless their souls were dead to melody. Leaving this matter, to understand the views of the supporters of the new system,

I remain Yours, &c. H.

THE MINISTRY IN THE UNITED STATES.

Sir, I take it upon myself to say, that in no country in the world, upon either continent, can there be found a body of ministers of the gospel who perform so much service to man, in such a full spirit of self-deninal, under so little encouragement from Government of any kind, and under circumstances, always much straitened and often distressed, as the ministers of the gospel in the United States, of all denominations!

They form no part of any established order of religion; they constitute no hierarchy; they enjoy no peculiar privileges—in some of the States they are even shut out from all participation in the political rights and privileges enjoyed by their fellow-citizens; they enjoy no tithes—no public provision of any kind. And except here and there, in large cities, where a wealthy individual occasionally makes a donation for the support of public worship, what have they to depend upon? They have to depend entirely on the voluntary contributions of those who hear them.

And this body of clergymen has shown, to the honor of their own country, and to the astonishment of the hierarchies of the old world, that it is practicable in free governments to raise and sustain a body of clergymen—which for devotedness to their sacred calling, for purity of life and character, for learning, intelligence, piety, and that wisdom which cometh from above, is inferior to none, and superior to most others, by voluntary contributions alone. [Webster in the case of Stephen Girard's will.

THE DIVINE APPOINTMENT OF THE CHRISTIAN MINISTRY.

Now, I suppose there is nothing in the New Testament more clearly established by the Author of Christianity than the appointment of a Christian ministry. The world was to be evangelized, was to be brought out of darkness into light, by the influences of the Christian religion, spread and propagated by the instrumentality of man. A Christian ministry was therefore appointed by the Author of the Christian religion himself, and it stands on the same authority as any other part of his religion. When the lost sheep of the house of Israel were to be brought to the knowledge of Christianity, the Disciples were commanded to go forth into all the cities, and to preach 'that the kingdom of Heaven is at hand.' It was added, that whosoever should not receive them, nor hear their words, it should be more tolerable for Sodom and Gomorrha than for them. And after his resurrection, in the appointment of the great mission to the whole human race, the Author of Christianity commanded his Disciples that they should 'go into all the world, and preach the gospel to every creature.' This was one of his last commands; and one of his last promises was the assurance, 'Lo, I am with you alway, even to the end of the world!' I say, therefore, there is nothing set forth more authentically in the New Testament than the appointment of a Christian ministry; and he who does not believe this, does not and cannot believe the rest. It is true that Christian ministers, in this age of the world, are selected, in different ways and different modes, by different sects and denominations. But there are, still, ministers of all sects and denominations. Why should we shut our eyes to the whole history of Christianity? Is it not the preaching of ministers of the gospel that has evangelized the more civilized part of the world? Why do we, at this day, enjoy the lights and benefits of Christianity ourselves? Do we not owe it to the instrumentality of the Christian ministry? The ministers of Christianity, departing from Asia Minor, traversing Asia, Africa, through Europe, to Iceland, Greenland, and the poles of the earth, suffering all things, enduring all things, hoping all things, raising men every where from the ignorance of idol worship to the knowledge of the true God, and every where bringing life and immortality to light, through the gospel, have only been acting in obedience to the Divine instruction; they were commanded to go forth, and they have gone forth, and they still go forth. They have sought, and they still seek, to be able to preach the gospel to every creature under the whole Heaven. And where was Christianity ever received, where were its truths ever poured into the human heart, where did its waters, springing up into everlasting life, ever burst forth, except in the track of a Christian ministry? Did we ever hear of an instance, does history record an instance, of any part of the globe Christianized by lay preachers or 'lay teachers?' And, descending from kingdoms and empires to cities and countries, to parishes and villages, do we not all know that wherever Christianity has been carried, and wherever it has been taught, by human agency, that agency was the agency of ministers of the gospel? It is all idle, and a mockery, to pretend that any man has respect for the Christian religion who yet derides, reproaches, and stigmatizes all its ministers and teachers. [Ibid.

THE SCRIPTURES THE BASIS OF MORALS AND OF EDUCATION.

In the next place, this scheme of education is derogatory to Christianity, because it proceeds upon the presumption that the Christian religion is not the only true foundation, or any necessary foundation, of morals. The ground taken is, that religion is not necessary to morality; that benevolence may be ensured by habit, and that all the virtues may flourish, and be safely left to the chance of flourishing, without touching the waters of the living spring of religious responsibility. With him who thinks thus, what can be the value of the Christian revelation? So the Christian world has not thought; for with that Christian world, throughout its broadest extent, it has been, and is, held as a fundamental truth, that religion is the only solid basis of morals, and that moral instruction, not resting on this basis, is only a building upon sand. And at what age of the Christian era have those who professed to teach the Christian religion, or to believe in its authority and importance, not insisted on the absolute necessity of inculcating its principles and its precepts into the minds of the young? In what age, by what sect, where, when, by whom, has religious truth been excluded from the education of youth? No where; never. Every where, and at all times, it has been, and it is, regarded as essential. It is of the essence, the vitality, of useful instruction. [Ibid.

EMOTION AND PRINCIPLE.

One of the most common religious errors of the present day, is the habit of confounding religious interest with religious emotion. Interest in religion is our constant duty. Emotion is one of the forms which this interest occasionally assumes. Now many persons confound the two, and think that they are in a cold, stupid state, unless their hearts are full of a deep, overwhelming emotion. They struggle continually to awaken and to sustain this emotion, and are distressed and disappointed that they cannot succeed. They fail, for the obvious reason that the human heart is incapable of long continued emotion of any kind, when in a healthy state.' Susceptibility of emotion is given by the Creator for wise and good purposes, but it is intended to be an occasional, not a habitual state of the mind.

For example, a man loves his wife and little children, and thinks that he may promote their permanent good in the world by removing to a new home in the West, where he can make his labors far more effectual in laying a foundation for their wealth and prosperity than he can in the home of his own childhood. He sets off, therefore, on the long and toilsome journey, to explore the ground and prepare the way for them to follow. As soon as he gets fairly upon the confines of the settled country, his mind is daily engrossed by his labors and cares. Now, he is toiling over the rough and miry road—now hesitating upon the bank of a rapid stream, now making his slow and tedious way through the unbroken forest, his mind intent in studying the marks of the trees, or the faint traces of the Indian's path. During all this time, he feels no *emotion* of love for his wife and children, but his mind is under the continued influence of the strongest possible *interest* in them. It is love for them which carries him on every step of the way. It is this that animates him, this that cheers and sustains him; while he perhaps very seldom pauses in his labors and cares, in order to bring them distinctly to his mind, and fill his heart with the flowings of a sentimental affection.

At length, however, at some solitary post-office, in the cabin of a settler, he finds a letter from home, and he lays the reins upon his saddle bow, and reads the welcome pages, while his horse, willing to rest, walks slowly through the forest.

As he reads a sentence of the message which has thus found its way to him from his distant home, his ardent affection for the loved ones there, which, has, through the day remained calm within, a quiet and steady principle of action, awakes and begins to agitate his bosom with more active emotions; and when, at the close of the letter, he comes upon a little postscript rudely printed, asking 'father to come home soon,' it calls to his mind so forcibly that round and happy face which smiled upon him from the steps of the door when he came away, that his heart is full. He does not love these absent ones any more than he did before; but his love for them takes a different form. Nor is it that his affection is merely in a greater state of intensity than usual at such a time. It is in a totally different state; different in its nature, and different, nay, the reverse in its tendency. For while love *as a principle of action* would carry forward to labor with cheerfulness and zeal for the future good of his family—love as a *mere emotion*, tends to destroy all his interest in going forward, and to lead him to turn around in his path, and seek his shortest way back to his home. He readily perceives this, and though the indulgence of such feelings may be delightful, he struggles to put them down. He suppresses the tear which fills his eye—folds up his letter—spurs on his horse, and instead of considering the state of emotion the one to be cultivated, as the only genuine evidence of true love, he regards it rather as one to be controlled and suppressed, as interfering with the duties and objects of genuine affection.

Now the discrimination, which is the design of the foregoing case to set in a strong light, is very often not made in religion. But it should be made. Piety, if it exists at all, must exist generally as a calm and steady principle of action, changing its form, and manifesting itself as religious emotion only occasionally. The frequency of these emotions, and the depth of the religious feeling which they will awaken, depend upon a thousand circumstances, entirely independent of the spiritual condition of the soul. The physical influences by which we are surrounded—the bodily temperament—the state of the health—the degree of pressure of active duty—the social circumstances in which we are placed—the season, the hour, the scenery—a thousand things may, by the combined influence of some or all of them, fill the heart with religious emotion—provided that principle of religion be already established there. But we must not suppose that religion is quiescent and inactive at other times. Religion is, to say the least, quite as active a principle, when it leads a man to his work in the cause of God, as when in his retirement, it swells his heart with spiritual joys. They are in fact, two distinct forms, which the same principle assumes, and we cannot compare one with the other, so as to assign to either the pre-eminence. Neither can exist in a genuine state, without some measure of the other. It is, however, undoubtedly the former which is the great test of Christian character. It is the former, which we are to strive to establish in our hearts, and in the which we may depend upon making steady and certain progress just in proportion to the faithfulness of our vigilance, and the sincerity of our prayers.

But in point of fact, the attention of Christians in their efforts to make progress in piety, very often looks almost exclusively to the latter.—They think that continued religious emotion is the only right frame of mind—while the human mind is so constituted, that continued emotion of any kind, is consistent only with insanity. 'They toil and struggle for emotion—but they labor in vain, for emotion of any kind, is just the very last thing to come by being toiled for. The result is therefore, either a feeling of dejection and confirmed despondency—or else the gradual cultivation of a morbid sentimentalism, which has nothing but the semblance of piety. [Rev. Jacob Abbot.

HEARING CHRIST.

We should hear the Lord Jesus with resolution. If he were now on earth, and should call to any one of us; saying, 'Come and hear me, for I have that to tell thee which concerns thy salvation,' the first thought of him who was called would be a fixed determination to go. He would say, 'I will go: nothing shall prevent me,—no employments, no pleasures, no solicitations, no difficulties. The Son of God calls me; God himself calls me; and I must go.' Thus we ought all to say; thus we ought all to feel. A determined resolution to hear Jesus is the first step of believers toward Christian perfection. Their regard to the authority of their Master must exclude all wavering and temporizing.—Knowing where to go for truth,—heavenly, saving, eternal truth,—we are not, from any consideration, to demur and hesitate; but we are to go directly. We are not to wait, when he calls for a season when it may be, as we think, more convenient for us to hear him. We are not to put by his instructions in favor of other calls.—We are not to defer listening to him, till we can get more time, or till we have thought a little more on the subject, or till we can get rid of some other engagements, or till we have indulged ourselves somewhat longer in folly, or till we have grown older. These procrastinations and excuses amount to refusals. They are so many neglects of imperative and all-important duty.

And as we must not wilfully delay to hear our Savior, so neither must we permit ourselves to be intimidated or seduced from hearing him. Should it so happen that earthly power is at any time interested in forbidding our attendance on our Master, we must be firm to resist earthly power, and dread no danger so much as that of disobeying him. Do we see the great and the worldly pursuing another and a far different way from that which leads to the heavenly city and the feet of Jesus; and do they show off temptingly the force of their multitudes and the splendor of their attire, as they march along in the high road of the world's glory! It will be well, if the glittering spectacle makes us thoughtful—well, if it teaches us the wisdom of contentment, and the still better wisdom of charity; but fatal, if it deludes us to applaud or to follow those who compose it; for as we value our allegiance, we must beware how we are awed by their numbers, dazzled by their array, or led off into their train. Are we told that by adopting a truly Christian opinion or rule of action, we are departing from the way of the wise, or the track of centuries? It will be sufficient to answer that there is a wisdom which is foolishness; that it is our concern to hearken to the precepts of our chosen instructor, rather than to the mandates of custom or antiquity; that we seek not for what is old, nor for what is new, nor for what is in most repute, but first and chiefly for what is *true*, and that we must go for what is true to him who is the Truth. In short, we must feel ourselves under an obligation to obey our Creator and our Savior at any hazard; and must therefore arm our mind and heart, and be ready to encounter peril and make sacrifices. We are to hear the Son of God with resolution; and so whatever may be our local attachments or temporal interest, if any portion of them or all of them must be left in order that that he may followed, we must leave them all, and follow him.

This is the only consistent course, but not the most common one. There are so many, even of the well disposed; who are swayed in the most important inquiries of religion and moral duty, by the authority of high places and great names, and ancient usage, and by what the world thinks, says, and does, that they who measure their opinions and conduct by the proposed heavenly standard, without timidly looking round to see how it corresponds with the standards of other men, appear, in comparison, a small band. Small indeed it is, but Oh! how noble—the band of those who having assumed the Christian name, never deny the Christian profession, nor shrink back from the trials of their faith, nor are turned by any obstacle from their duty—the band of those, who show their gratitude for the offer of divine instruction by confiding in it with their whole soul, and resolving to obey it with their whole strength.

[Dr. Greenwood

SPIRITUAL INFLUENCES.

Though not fond of speaking personally of religious experiences, we do declare, and we do know, that the spirit of man may hold communion with the spirit of our Father. Every impulse after holiness is the Spirit of God. Every 'sighing that cannot be uttered' after the pure, the perfect, and the good, is the Spirit of God. Every devotion of our souls to things unseen and eternal, when solicited by things seen and temporal, is the Spirit of God. Every dictate of duty is the Spirit of God. Every answer to the prayer of a pure heart is the Spirit of God. Every movement of disinterested love is the Spirit of God. Every self-sacrifice for the sake of justice or of mercy is made in the strength of the Spirit of God. Every inward hope, in this world's darkness, and undying trust amid this world's deaths, is an inspiration from Him who is a very present help in time of trouble, a spiritual intimation from the Father of lights, with whom is no variableness, neither shadow of turning. The spirit that conforms itself to the will of God, that removes from it whatever is alien to his nature, that puts away the defiling breath of the passions, that seeks Him by prayer, by efforts of duty, by struggles of penitence, by resistance to all sin by self purification and constant converse with His image in the Christ, that spirit mirrors more and more of the glory of God, feels more and more His *power* and peace within the soul, and receives of His fullness, and grows in His likeness, throughout eternity.

If there are any to whom all this appears visionary, and who charge the religious mind with mysticism,—we are ready to bear our share of that charge; for thus far we confess ourselves to be Mystics. Yet, so far are we from holding it to be Mysticism, that we are confident that nothing which sense perceives, or thought takes in, is so real, so enduring, so full of life, as this spiritual and imperishable connexion of the soul of man with the Spirit of God. This connexion, whatever may have been the inspiration of peculiar times, we now regard as part of the established providence and operations of our Father's spirit. He gives of his Spirit, to all who observe the conditions on which He has promised to pour out His Spirit upon them. Nor pure mind ever sought Him in vain. No erring heart ever turned to Him in penitence, and found no peace. Whenever our holier nature awakes to earnest action, God enters into the soul. Whenever prayer purifies our desires, and rectifies our estimates, and places great realities in spiritual lights, God is present with us. Every effort to sink our imperfections, and to feel purely, places us within the affinities of His Holy Spirit. There is no miracle in this. God reveals himself to the spirit that assimilates itself to Him, and seeks Him by growing alike to Him. There are no limits to those spiritual communications. He that asketh receiveth; he that seeketh findeth; and to him that knocketh it is opened. This is of God's grace; not now of miracle, but of nature. We are His children, and in proportion as we love Him purely and follow after Him, He reveals Himself to us. Revealing Himself through our spirit, He abides with us forever. Imaged within us in juster proportions, as we reject impurity, and impose the harmony of His will upon all our desires, He guides us into all truth, and causes us to feel within, the blessed intimations of His sympathising Spirit. Correcting our false estimates, and fixing our trusts upon his own great realities. He comforts us amid the shadows of Time and Death, whilst we repose upon a world that cannot be moved, and rely upon the faithfulness of God. [Rev. Mr. Thom. Liverpool Controversy.

CREATION'S VOICE.

To one whose sympathy with nature is strong and fresh, and unperverted, the contemplation of scenes sublime or beautiful awakens emotions of deep solemnity and reverential awe. And though there may be no distinct perception of the Deity, there is a feeling of the grand and mysterious, that hushes to silence all the meaner passions of the soul, that kindles to intensity the imagination, and enchants the heart. It is this feeling which leads the Pagan to prostrate himself in adoration before the mighty cataract, the lofty overhanging cliff, the star-spangled concave, the sun-lit cloud, with its ever-varying and fantastic form, the low breathing of a dark forest, gently moved by the night breeze. In the roar of the ocean, too, as it leaps and breaks upon the shore, he hears the solemn voice of the water-spirit, and his soul bows low with reverence. He hears the song of genial spirits in the soft murmur of the rippling stream, and lifts his heart in adoration and thankfulness. He is thus in his darkness, led to seek after the animating Presence left within and around him. The spirit of man unstained by habits of crime, unsophisticated by philosopy, pants for the unseen Spirit, and every where frames conceptions of the Deity, monstrous often indeed, because the mind is darkened by alienation from that purity in which man was originally found.—He now sympathizes, not in heart, but only as an intellectual being, with the all-pervading Presence.

But though the idea of Deity is thus universal, though no nation has ever been found without some object of worship, some religion, yet the wisest philosophers, not guided by the light of revelation, have never been able clearly or satisfactorily, to understand the character of the Supreme Being, our relations to him, or how we may render to him acceptable homage.

How much above all price, then, should we value the *Bible*, this revelation of Heaven to man, raising him to the dignity of angels in intercourse with the Author of the universe; illumining the darkness that bounds this short stage of existence, and furnishing instruction by which to secure perfect happiness in the boundless future it reveals. Apart from the deep and overwhelming interest which all have in its everlasting truths, its *literature* commends it to our admiration and careful study.

Among the recorded testimonies of the greatest minds the world has ever known, such as *Newton*, *Locke*, and *Boyle*, to the beauty, the sublimity, infinite excellence of the Bible, is the following from the pen of *Sir William Jones*—known throughout the world as a man of great talents, an eminent judge, a universal scholar, and familiar with about *thirty languages*:—

'I have,' says he, 'carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independent of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever age or language they may have been written,'

Such is the Book of God—the Revelation of Heaven to man—the only true sun of the moral world—a Revelation in perfect harmony with all the teachings of the Creator's works—but a Revelation from which foolish man, in the pride of his heart, often turns away ashamed! O gratitude!

'O conscience! art thou fled to brutish beasts;
And have men lost their reason?'

He that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 14, 1844.

SUNDAY SCHOOLS AND THE CATECHUMENAL INSTRUCTION OF THE EARLY CHURCH.

We are accustomed to regard the religious instruction of the young in Sunday Schools as something entirely new, without precedent in the Christian Church. On this account we regard it with deep interest as one of the mightiest instruments ever brought to bear upon the progress and influence of the Gospel, destined to leave a deep mark upon the character of coming generations, and to produce moral results in the condition of the community to an extent not easily calculated.

This impression is in a measure correct. The religious instruction of the young in Sunday Schools upon the plan on which they are now generally established and conducted, is, to say the least, novel in its character, and Robert Raikes and his contemporaries must be admitted to have introduced an element of progress, a means of moral and religious improvement so original, peculiar and effective, as to entitle them to our reverence and gratitude. We are justified also in our high estimate of the advantages of Sunday Schools, in anticipating from their influence the most important results upon the progress of the community towards a higher and more perfect state of Christian knowledge and Christian virtue, producing in the spirit, the manners, the habits, the tone of public sentiment that prevail, a closer conformity to the spirit and instructions of the Gospel, and thus hastening the time when men shall become Christians in deed and truth, as well as in name, and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

It is now about the period of one generation since Sunday Schools were first established in this country; and within this time, there have certainly been important changes and, in many respects, considerable improvement in the moral aspect of the community. There is one very distinct feature of society, that may be traced we think, directly, and almost exclusively to the influence of these institutions. We refer to the prevailing tone of sentiment and feeling, the general state of habits and manners in the young, in those who have been themselves educated under the influences of Sunday Schools, and are now coming forward to take their places in society and act their parts on the theatre of life. Among these there is now a far higher standard of character and morals than was admitted thirty years ago. There is also among these far less scepticism than formerly. It is no longer considered fashionable and manly among young men to doubt and cavil at religion. There is in general among them a firmer religious faith than formerly, a deeper sentiment of religious reverence and piety, a more active and vigorous spirit of Christian philanthropy, that give a promise of future and growing usefulness

But we are not to expect too much from Sunday Schools. We are not to suppose that the object at which they aim has never before been in any way attempted in the Christian Church, or that the partial progress that has hitherto been made in the general diffusion of Christian knowledge, virtue and piety, is to be attributed to this neglect. This would not be correct. The religious instruction of the young was very early an object of profound interest and zealous effort in the Christian Church. We should reasonably expect that the early believers, the Jewish and heathen converts to Christianity, would feel a deep solicitude about the religious education of their children, would be anxious to instruct them in the history, principles, truths and hopes of their new religion, and to give them a firm and intelligent faith in it. We find this to have been the case. Towards the close of the first century, Christians were divided into two orders, distinguished by the name of 'Fideles,'—Believers, and 'Catechumens'—pupils, those under instruction. The latter word was derived from the Greek compound verb, katakeo, signifying to instruct, or examine a person in the rudiments of any art or science. The catechumens were such adults as had not actually professed the Christian faith, but were inquiring, and such children as had not been dedicated to God and Christ in Baptism. They were distinguished from the Fideles, not only by name, but by their place in the Church, having seats assigned them in the gallery or portico, as it was called, at the extremity of the Church opposite the choir. They were not allowed to partake of, or be present at, the celebration of the supper. They were usually dismissed after the sermon or exhortation with this formula. 'Ite catechumeni; missa est.' 'Depart catechumene; you are dismissed. Catechumens formed the lowest order, i. e., the least intelligent and instructed Christians in the early Church. When they came as adults from a heathen state, they were admitted as catechumens by the imposition of hands and the sign of the cross marked upon the forehead. The children of believing parents were admitted as catechumens as soon as they were capable of receiving religious instruction. But whether the young children of heathen parents were ever admitted without the knowledge or consent of their parents, and at what age they were admitted, cannot be satisfactorily determined. It is one of the disputed points in Ecclesiastical History. The most probable conclusion is that there was no universal rule upon this point; that in many cases, the young children of those who still clung to their pagan faith, were admitted as catechumens if they chose to come, whether their parents approved or not. The parents probably were not consulted, if the children offered themselves.

The methods of instruction differed according to age and capacity. The young, and those, of whatever age, who, from the disadvantages of their previous condition, were illiterate and uninformed, were taught only the simple fundamental truths and principles of Christianity. As they advanced in knowledge and capacity, they were made acquainted with the whole system of divine truth, and instructed in everything that could have a tendency to render them firm in their Christian faith and assist them in attaining to the stature of perfect men in Christ Jesus. Who gave this instruction, who were the teachers of the catechumens, is a question involved in some obscurity. There is some evidence that their teachers were exclusively laymen, that the charge of their instruction was committed to persons venerable for their years and distinguished for their wisdom, judgment and piety. Probably however the instruction was given by the Pastor of the Church, occasionally relieved or aided by the deacons.

As Christianity extended its dominion, and the great mass of the community became believers, the catechumenal instruction was extended so as to embrace a period of two or three years, and those receiving this instruction were divided into different orders or classes. The accounts vary as to the number and appellation of these different classes, though there are commonly reckoned four. The first embracing the younger or less instructed portion, who were not permitted to enter the Church, or witness, or join in the services of public worship, but were taught in the catechumenum, or, as we should call it, vestry, near the Church. They were thus excluded from public worship, probably, because of their inability to comprehend and apply its instructions, and also with a view, by debarring them of the privilege for a season, to excite their interest, make them more solicitous to obtain it, and more affected by the service when permitted to engage in it. The second class, called '*audientes*,' included those who were permitted to enter the Church, and hear the Scriptures read, and listen to the sermon or exhortation, but were not allowed to unite in the prayers. It is difficult to conceive of the grounds of this exclusion. The third class were called '*Genuflectentes*,' from the circumstance that they knelt to receive the blessing or imposition of hands from the Presbyter, and it is supposed these were permitted to join in the prayers and be present at the whole service of public worship. The fourth class, called '*competentes*,' or '*electi*,' was composed of those, who were fully instructed, competent or prepared to receive the eucharist and be admitted to the full fellowship of the Church, undergoing first a thorough examination in the whole course of their catechumenal instruction.

The above is a brief outline of the system of catechumenal instruction, commenced at a very early period of the Christian Church and continued through several successive centuries, till it was gradually abandoned in the increase of monasteries and convents, which became in time the principal sources of the religious instruction that was given to the young of both sexes. In its day as much importance was attached to it, and as much good effected from it as is now anticipated from Sunday Schools. It was, unquestionably, a most efficacious instrument during the early centuries of the Christian era, in spreading the new religion, in gaining and securing converts to the Gospel. And subsequently, when the religion of the New Testament became widely and permanently established, it doubtless did much to form the religious character of the rising generation and obtain for Christianity even the partial influence which it exercised.

In comparing it with the Sunday School system of the present day, we perceive some points of resemblance and a decided superiority in the latter. But our limits will not permit us to continue our remarks we must defer to our next number what we had to say upon this point.

THE BOSTON PILOT, THE CATHOLIC HERALD, AND THEIR UNITARIAN CORRESPONDENT IN MONTREAL.

Our attention has been directed to a remarkable instance of that perversion of the truth which so often attends religious controversies and discussions, and has well nigh persuaded us that they involve as much injury as benefit. Our readers will recollect that, a few weeks ago, with the remembrance of some private experiences in our mind, we called their attention to the manner in which the Roman Catholic religion exercised its authority where it had supreme power. We asked of the editors of two of the papers in the interest of that sect, whether there was not a principle entering into their conscientious convictions which compelled the authorities of their church to interfere in many ways with the civil, the domestic and the social liberties of the professed disciples of Jesus Christ. We asked if that Church did not go beyond its Scripture warrant in imposing certain matters of practice and discipline, as well as of doctrine. We asked if the liberties of Protestants were not interfered with in Roman Catholic countries, and if in such countries Protestants received that treatment and enjoyed those privileges which Catholics claim here. These questions we put in good temper, with candor, and with proper respect for those of whom we sought an answer. The replies which the editors of the two papers saw fit to offer, we felt conscientiously bound to lay before our readers, and did so at length. We felt greatly disappointed with the tenor and substance of those replies: they lacked manly, straight-forward sincerity, they showed a want of candor, and wholly evaded our questions. We had looked for better things from those editors, especially from the editor of the Catholic Herald of Philadelphia, whose columns we peruse each week, and of whose temper, and character, and talents we had formed a very high estimate. Our own questions and statements were laid before the readers of those papers in a garbled form, so that they could have no just idea of the views which the two editors were professing to answer. A few words of our's were selected from one paragraph, part of a sentence from another; language was attributed to us which we did not use, and, in more than one instance, we were most grossly misrepresented. Whether this was a fair return to us after we had printed their whole articles, we leave to their consciences to decide. Then, again, some facts, of which we had the best possible evidence, were evaded, or denied. The prohibition of English Bibles in Italy was first ascribed to 'the casual imposition of custom-house officers," as if all such arrangements were not under the control of the ecclesiastical authorities. Then the prohibition was ascribed to the zeal of the Pope to exclude obscene and seditious books from his dominions. We stated that Gibbon's History, of great value to a traveller in Rome on account of its topographical and local references, was prohibited. To this the editor of the Herald hinted in reply that we wished that History for the sake of its infidelity. The editor of the Herald ventured to affirm that Protestants had their liberties in Roman Catholic Austria. We replied that a convert from Catholicism to Protestantism in Austria, was by the law of the land sentenced to banishment. In general, all our specifications of cases in which religious liberty was interfered with in Catholic countries, were ascribed to the fact that the civil and ecclesiastical powers combined in the oppression. The Pope is a sovereign, as well as a Pope, and therefore he is at liberty to enforce by civil penalties what his Church enjoins as matters of faith and discipline. These are some examples of the way in which our questions were met with evasions, and an entire want of candor. The editors must excuse us when we affirm that their replies to us had all the appearance of being designed as the worst sort of sectarian capital, pieces to be read out aloud to an admiring group as specimens of the manner in which Catholic editors could overwhelm poor, ignorant and weak minded Protestants. Of controversies so conducted, we wish to wash our hands. Though we were beyond measure astonished at effrontery of such proceedings, and satisfied that the editors might be presented from their own pieces, in a light not at all creditable to them, we resolved to leave them, as well we might, the last word, and to yield them all the satisfaction they could find in such a mode of conducting controversy. We should not have recurred to the subject again, had it not been suggested to us by a fact to which we refer in the heading of these remarks.

Proceeding upon the representations which the Editor of the Pilot saw fit to make of our questions and statements, a correspondent, professing to be a Unitarian in Montreal, addresses him a letter which is published in the Pilot of Aug. 24, and copied in the Catholic Herald of Aug. 29. It will be remembered that our queries strictly concerned the Christian liberties of individuals in Catholic countries, where the Roman faith was dominant. There we maintained that Protestants had not that freedom which Catholics demanded here, and that many extra-Scriptural inventions and impositions fettered the exercise of entire Christian liberty. We did not presume to question the perfect right of Catholics to institute and to enjoy any regulations of worship, or discipline, or faith which they themselves might see fit to recognise. It is not that we would deny their liberty, but we would protect our own. Nor were we to be deceived by the cunning plea that the civil, and not the ecclesiastical power of Rome imposed its shackles upon liberty of conscience and faith. The Montreal letter writer has not seen our paper, he knows nothing of what we have said except from the columns of the Pilot, yet he ventures to speak of the *bigotry* of the Register, and to protest against it, as if it had been urging the torture of some poor Roman Catholics in Boston. Though it is provoking, it is also amusing to see in what an absurd position his confidence in the misrepresentations of the Pilot has placed him. He speaks with some doubt whether his communication would be inserted in the Register, because he presumes that our *liberality* is such 'that we will allow our readers to see only one side of the question;' and this too when we have inserted both sides at length! The writer must be a marvellously candid man. The following extract is the substance of his letter.

MONTREAL, 13th AUG., 1844.

UNITARIAN INTOLERANCE REBUKED—THE CATHOLIC POPULATION OF CANADA VINDICATED. &c. &c.

BY A UNITARIAN.

To the Editor of the Boston Pilot.

SIR:—It was with feelings both of surprise and regret, that I read in a late number of your valuable paper, an article headed 'Romish Intolerance,' but which ought more properly perhaps to have been brought under the notice of your readers, by the heading 'Unitarian Intolerance.' As an Unitarian, I feel compelled by a sense of gratitude and duty, to offer a very few remarks on the controversy, that appears to have sprung up between you and the Boston *Christian Register*, an acknowledged organ of the Unitarian body of New England:—of the Unitarians of the United States, I know comparatively speaking, very little; but I profess to be intimately acquainted with the principles of those holding the same religious opinions in Great Britain and Ireland—professing to reject all human Creeds and Confessions, to take the Bible alone as their standard of faith, to worship the Lord God of their fathers according to the dictates of their own conscience, and to be accountable to no human tribunal for their belief, they have always professed to extend to every member of the great human family, the same rights that they claim for themselves. They are as you well know, a small, a despised, and a persecuted sect. The only considerable places that I am aware of, where they can be said to have much influence, are Boston and Geneva. It is therefore peculiarly the duty of the Unitarians of those cities, 'to take heed unto their ways' lest they bring lasting disgrace on their fellow believers throughout the civilized world. I, Mr. Editor, would give but little for the professions of liberality made by a persecuting sect. I judge of men by their conduct when they have power and influence, and therefore look to the Unitarians of Boston to maintain the character of the body at large, for that Christian liberality which its members have invariably professed when requiring the assistance of others. The late controversy at Boston has excited my surprise, and I may add my deep regret. I perceive that the Editor of a Unitarian periodical has presumed to put 'certain queries regarding the political administration of the Roman States, which it asked us either to repudiate, admit or defend,' that the same Editor has further had the extreme bad taste 'to put to you a new set of questions briefly of this import:' 'Are not numerous fastings, the confessional, pious societies, and the mass extra scriptural, and of consequence foolish and sinful incumbrances on human nature?' [Let it be observed that these are the words of the Pilot, and not of this paper.]—By what right does this Unitarian bigot presume to pass judgment on the faith of the Roman Catholic community? [viz, the robbing travellers of their Bibles, or the banishing of Protestant citizens.]—Has he not enough to do in disseminating his own views of Christianity without interfering with those of his neighbors? Have Unitarians not suffered enough yet? Must they undergo more persecution, be calumniated and stigmatized still more before Christian charity is engraven on their hearts?

But, Mr. Editor, highly as I disapprove of the remarks of the Christian Register, I should not probably have deemed them worthy of notice, but for another paragraph in your article. I cannot, will not submit to the stigma of black ingratitude, and I feel that I should do so were I not to record in the strongest terms, my opinion of the conduct of the Register towards Mr. Shiel. You say, 'we are sorry that Mr. Shiel is sneered at in return for his gratuitous and manly advocacy of Unitarian rights?' Sorry! I, Sir, am indignant beyond measure.—What Sir, a Unitarian to sneer at Richard Lalor Shiel, the noble, generous champion of civil and religious liberty, and at the very time when his burning speech on the Dissenters' Chapels Bill, ought to be fresh in their recollections. Believe me Sir, however, that thousands of Unitarian hearts throb with gratitude not only to Mr. Shiel, but to the illustrious leader of the Irish people, and to the Bishops, Clergy and laity of the Catholic Church, for their late generous and disinterested conduct.

Now we are not all disposed to question but that a man in Montreal calling himself a Unitarian may have written this letter. Nor shall we pass upon him any epithets of reproach. We have censured him with sufficient severity by transferring to our columns his own remarks, made concerning those with whom he professes to sympathise in faith, on the misrepresentations of an artful enemy. It is hardly our duty to endeavor to set right one who is thus easily misled. We have referred to the matter only as a specimen of the deplorable consequences which immediately follow the neglect of perfect fairness in religious controversy.

There is but one thing in the letter of the Montreal Unitarian to which we care to make any reply—it is his reference to Mr. Shiel. The Editor of the Pilot told him that we sneered at Mr. Shiel. Our readers need not to be informed that this is an open and unqualified falsehood. When we asked questions concerning the bigotry and oppression to which Protestants were subjected in countries where the Roman faith was triumphant, we were informed that in England, where Catholics are in a weak minority and under penalties, like ourselves, Mr. Shiel, in the House of Commons had eloquently and nobly pleaded for the passage of the Dissenters' Chapels Bill! What had this to do with the rifling of the trunks of travellers in Italy in search of English Bibles, or with the banishment of Protestants from their houses and homes in Austria? While we were writing on the subject, news had just arrived here that a woman had been imprisoned and sentenced to death in Madeira for denying some Catholic doctrines, and we affirmed, with justifiable directness, yet not with a sneer, that if Mr. Shiel would go and protest against ecclesiastical tyranny there, where his faith was in power, his example would be available to our opponents, which under the circumstances it was not. We were amazed that what he said in the House of Commons in England should be spoken of at all, for we had never questioned the honorable and exalted liberality, nor the generous and magnanimous zeal of individual Catholics, in religious and civil interests of their fellow men. The reference made to him was not in point, it had no force.

We suppose it would be in vain for us to ask these editors to correct the misunderstanding into which they have led the Montreal Unitarian. Will they allow us, however, to ask of them the favor of informing him that we seriously object to his learning the views or the spirit of 'Boston Unitarians' and of the Christian Register, through the columns of the Boston Pilot? Rather than his Christian feelings should be so unnecessarily wounded, seeing we ought to have some sympathy for him, we will give him our paper, postage paid. While such a generous subscription has lately been made in this city and neighborhood, towards the erection of a Unitarian Chapel in Montreal, it is a pity that one who may worship in it, should have no better means of knowing his benefactors, than the young Irish Editor of the Boston Pilot, a Roman Catholic newspaper, will afford him.

For the Register.

COLONIZATION SOCIETY. NO. II.

I charged the Colonization Society with aiding Maryland in carrying into force her cruel laws for banishing her free colored people.

S. G. B. says that this is done by the *Maryland* Colonization Society, not by the *American* Colonization Society, which cannot consistently with its constitution, transport a single individual to Africa without his own consent. I am accused of making a singular mistake in this.

It is true, when I wrote the few hasty lines on which S. G. B. has commented, I had not seen the Maryland laws for some years, but their atrocity is indelibly imprinted on my mind. It is not worth while to discuss the point whether I made a mistake or not. The American Society and the Maryland Society are but parts of one great institution, which, it seems to me, it would be proper to call the Colonization Society. Just as when we speak of the Bible Society, we should mean to include all the Societies in the country which had the distribution of the Bible for their object.

I consider the American Colonization Society as morally responsible, not for every individual act of the minor Colonization Societies, but for their general course of policy, unless it has expressly repudiated it; especially in the case of so important a one as the Maryland Society.

Now so far from the American Society having ever renounced or denounced the Maryland Society, it has always approved of its policy, and thus has not only indirectly, but directly sanctioned its hell-born league with the State of Maryland. I will not speak of the Maryland Society as a ghastly monster, since that expression shocks your correspondent. I will only say of her that she is the legitimate daughter of the old Society, and that she surpasses her parent in iniquity. *Mater pulchra, filia pulchrior.*

I have, since my last article was written, looked over some of the laws of Maryland.

A statute of Maryland, passed March 12, 1832, directs the Governor to appoint a board of managers, consisting of three members of the Maryland State Colonization Society, whose duty it shall be to remove from the State, the people of color now free, and such as shall thereafter become so, to the Colony of Liberia, or such other places out of the limits of the State, as they may approve of.

All slaves manumitted after the passage of the act, are, by the same statute, compelled to leave the State, unless they get, from the Orphan's Court, a permit to remain for extraordinary good conduct and character, and the measures, enacted for enforcing this provision, are rigid enough. Such manumitted slaves are to be handed over to the *American* Colonization Society, or the *Maryland* Society, for the purpose of being transported. If any manumitted slave does not wish to be transported, on account of his family connexions, he is allowed, as a matter of special grace, to renounce the freedom given him, and continue a slave.

By another law passed March 14, 1832, any free negro, or mulatto, convicted of *any* crime not capital, may be punished by banishment and transportation from the State, whether the crime be small or great; whether it be a moral offence or a mere violation of the Black Code of the State.

Slaves coming into Maryland are, by the same law, directed to be sold to the Colonization Society for $5 apiece and prison fees, and to be taken to Liberia. Whether this means the American or Maryland Society, I cannot say.

By a law passed March 18, 1840, any free negro, or mulatto, coming into the State of Maryland from another State a second time, is subject to a penalty of $500, one half for the benefit of the State Colonization Society. If the poor wretch cannot pay the penalty, he is to be sold as a slave, one half the proceeds to go for the benefit of the same *philanthropic institution.*

By another provision of the same law, any free negro or mulatto, who has no visible means of support, may be sold as a slave for a year, and at the end of the year may be sold again, unless he leaves the State, or hires himself as a slave to a white person for the next year.

These are but specimens of the laws of Maryland, but from them one may form some judgment of the diabolical character of the Maryland Colonization scheme.

I cannot say what part the American Colonization Society has itself taken in transporting the free people thus exiled by Maryland, nor does it seem to me of any consequence; but it is worthy of remark that the American Society was incorporated by the State of Maryland, and that the State seems to expect the Society to aid in its nefarious schemes.

I have said all that seemed to me to be necessary to support my former positions. The advantages which S. G. B. supposes to have followed from the Society, I can allude to but briefly.

He supposes it has encouraged emancipation, but its tendency has been directly the reverse.

It has lulled the consciences of slave-holders to sleep, by representing that emancipation ought not to take place without Colonization.

It must be admitted that many eminent abolitionists were formerly friendly to the Colonization Society; among them may be named William Lloyd Garrison, James G. Birney, Arthur Tappan, Gerritt Smith and Samuel J. May.—But every one of them found out that the Society was a hollow deception, and abandoned it.

As to the success of the Colony and its benefits to Africa, I have not time to discuss them; though the statements of your correspondent require very great qualification. Admitting his correctness on these points, they would be good reasons for sustaining the Colony, but not for supporting a Society founded on pernicious principles.

As your correspondent is a candid and sincere man, I recommend him to study the African Repository, and especially the history of Maryland Colonization.

The truth is, and it cannot be disguised by any appeals to humanity or religion, that the Colonization scheme is a device to aid slave-holders, by relieving them from what they consider a dangerous part of their population, and thus rendering the slave system more secure.—It is but one of a series of measures devised for the same object.

One class of these measures is the laws made to prevent free blacks from entering or remaining in the slave states. At the time when the Colonization Society was formed, few of the Southern States had such laws; now almost all have them.

Another class of laws closely connected with the former, are the severe laws by which the free colored people are placed in a different political and civil condition from white citizens.—In the southern States and some of the northern, they have no votes at elections, and their oaths cannot be taken against a white man.—These provisions are very general. There are other grievous disabilities in different States, which I have not time to specify.

The Colonization Society is one of the instruments of torture which the southern States are using to get rid of their free colored population. The American Society, like the veiled prophet, has always aimed to conceal its hideous face from its deluded worshippers. But the Maryland Society at least wears no veil. The spirit which begot that Society is the same which expelled the Moors from Spain, which exiled and persecuted the Jews throughout Christendom; which led to the revocation of the edict of Nantz, and the massacre of St. Bartholomew's. If we may banish our colored brethren, may we not murder them for the good of the State!—The good and pious men of the North, when they are encouraging the Colonization scheme, little know the demon of hate and prejudice which they are fostering.

But I feel that I am wasting my time in attacking the Colonization Society, since I know it can never again live and breathe in the free States.

For the Register.

A LETTER FROM A SABBATH SCHOOL TEACHER TO HIS CLASS.

BELOVED PUPILS,—Important duties have called me from your quiet country town, and obliged me to dissolve the relation which I have sustained towards you, as your Sabbath School Teacher. It has given me great pleasure to see you so much engaged in the subject of religion. You have ever listened with earnest attention to the instruction, which from time to time, I have been able to impart to you. I know that many of you are strongly impressed with the reality of religion; with its joys, its hopes, its comforts. I am sensible that some of you are convinced, that it is your duty to unite with the Church, thus making a public profession of your religious belief; a few, perhaps, have come to the conclusion to do so; others, I am aware, have objections to such a course. I much regret that I have been obliged to leave you under such circumstances. Since being connected with your class, my desire for your progress in religious truth has continued to increase, nor will it lessen now that I am separated from you. Although engaged in other duties, and other Sabbath Schools, I shall continue to remember you and yours. I have often conversed with you respecting the importance of religion, and still I have much more which I wish to urge upon your attention, which I do through the Register, with the hope that what is here said on this subject may instruct, and profit both you and others.

It has long been a matter of surprise to me, that young people are so reluctant to make a public profession of their religious belief. They seem to entertain a sort of repugnance to religious rites. They are apt to look upon the ordinances of Baptism and the Lord's Supper with a sort of superstitious awe. They are wont to attach undue importance to these forms. These are proper emblems of a Christian character, but they form no part of religion itself. They were practised by our Savior and his disciples, and hence have become sacred rites; but there is nothing in them which need deter any Christian believer from uniting with the Church. The Lord's Supper is surely not a more sacred institution than that of prayer; yet it seems to be so considered by most young people. What can be more pleasant for those who love their Savior, who are willing to take his holy word as the guide of their lives, than to assemble around the communion table of the Lord Jesus, in commemoration of his death? How must it refresh the remembrance of his pure and holy life, his meek and lowly character, his righteous precepts and perfect example, his teachings, his love, his wants, sufferings, trials and wicked crucifixion on Calvary! How happy must be the influence thus exerted upon the mind. Who that has drauk at the pure fountain of religion will not be made better by such an influence? My young friends, I am convinced that if you will but come to the communion, you will find great pleasure in commemorating the death of him, whom God sent to live, suffer and die for your sakes.

Young people are apt to look upon religion as a cold abstraction; as something which is opposed to the innocent pleasures of youth; something hostile to their natural vivacity; something which will destroy their sports and their joys, which will render them gloomy and sad. How strange, how unnatural is such a notion! From whence its origin? From the character of our Heavenly Father?—God is love. From that of Jesus Christ?—He was the Son of God, sent on a mission of love to do his Father's will. From his holy word, and the lives of his Apostles! How contrary to the whole tenor of the New Testament. Such a notion must have had its origin in a perverted idea of religion. It is the effect of religion, not to destroy, but to increase pleasure, not to crush the buoyant spirits of the young, but to direct them; not to throw around their lives the veil of gloomy sadness, but to render them happy in a Savior's love.

Affectionate pupils, though far away in person, yet on each returning Sabbath, I hope to be with you in spirit; and until we meet again you will feel assured, that you have the kind regards and best wishes of your devoted Teacher.

Cambridge, Sept. 2, 1844. C.

For the Register.

NATURAL THEOSOPHY. NO. XIII.

THE CALVINISTIC DOCTRINE OF GRACE.--SELF-CONTRADICTORY, IMMORAL, AND UNSCRIPTURAL.

These are heavy allegations; and should neither be made, nor believed, without plain and irrefragable evidence. What then is the doctrine of grace as held by Calvinists? And whence is it apparent that the doctrine is self-contradictory, immoral, and unscriptural?

In the Assembly's Catechism we are taught that 'justification is an act of God's free grace, whereby he pardoneth all our sins and accepteth us as righteous in His sight, only for the righteousness of Christ *imputed to us.*'

'The indispensable condition of justification is *faith.*'

'A man can do nothing that will justify him. His justification is purely of grace; of grace without any mixture of retribution or justice. If there be any mixture, the whole is spoiled. Christ will be a whole Savior, or none. All the work is His: he has undertaken it, and is responsible for it.'

'A perfect righteousness is requisite to justification. God's law requires absolute and indefectible obedience; perfect holiness of every man from the time of his birth to that of his death, under the penalty of endless misery.'

'The man is first justified, and then he repents, loves God, and becomes holy.'

Good works are requisite to justify believers before men—necessary to the manifestation of their faith—but not needful for their justification before God.

'The believer's faith is accounted to him for righteousness. There is no moral worth in faith; and yet it is the root, the sanctifying principle of the believer's life and character. The subject of saving faith is dead to sin and alive to righteousness. No unregenerate man is possessed of saving faith. Yet the elect are justified from the foundation of the world.'

'Believers are accounted, not what *they* are, but what *Christ* is. All then, for whom Christ died, are justified, whether sanctified or not; whether they believe it or not; whether they know it or not. For faith cannot alter the object of faith. None of the threatenings of the law will be fulfilled on believers. Their sin will not be called up at the day of judgment. The voice of the law and that of grace are diametrically opposite. God would have been glorified in the damnation of all mankind, if Christ had not mediated, and by his own obedience and death, cancelled the wages of sin.'

We give the above as a brief statement of the Calvinistic doctrine of grace. And although every Calvinist does not abet all the propositions, yet we have set down none which are not maintained by numbers of them. Each Calvinist, possessed of a talented mind, has a modification of his own. The system, standing on false principles; *labors* and is lame, whatever be its modification. It is impossible to make it consistent and strong. If it stood on great and manifest truths, it would undergo no alterations as it passed from the mind of one advocate and expounder to another. There are no Calvinists who do not admit, more or less, of Arminianism into their creed. If they did not, the common sense, and moral feelings of mankind, together with the plain testimony of the Holy Scriptures, would be set at defiance. Hence the many contradictions which follow the pen of a Calvinistic writer in the course of a few pages. He will make the positive declaration that mankind are under a dispensation of grace: pure and perfect grace. That they can, and need, receive nothing by any works, any righteousness, of their own. And on the next page he will disclaim the doctrine of human irresponsibility; and affirm that men are under the law of retribution and must receive according to their works. On one page, he will declare that God justifies the ungodly and the sinner; and on the next page, will pronounce it a false doctrine that God accounts any man righteous, when he is a sinner. This hour he will assert the sentiment that good works, good lives, are necessary, not as the ground of justification, but only as *the evidence* of faith; the next hour he will promptly disclaim it.—When a man is entangled in defence of a supposititious doctrine, it is not possible for him to discourse freely about it, in the language of consistency and truth.

We now come to a more particular examination.

1. The doctrine is self-contradictory which declares the way of salvation to be entirely and in every respect *of grace*, and yet *propounds any condition* whatever. That which is wholly *gratuitous* must also be *unconditioned*. When a man gives me a thing, as a free and absolute gift, he makes no condition. As soon as a condition is made, the action of grace is modified. When the action of responsibility and of retribution begins, there is a mixture of the two principles of justice and of grace. Calvinistic ministers announce to men, that they are ruined sinners; helpless of themselves; but God has been pleased to place them under a dispensation of grace. And some few of these ministers, proceeding on the ground of consistency, announce that all men are the subjects of this salvation; that God alone is responsible; that He will give faith, repentance, sanctification; all things implied in the gift of salvation. That men are *subjects only*, not *agents*, in this great concern; that the gift is as sure to one as to another; to all as to any; to unbelievers as to believers; the only difference being this, that the latter have now *the enjoyment* of their faith, of which the former are as yet destitute. Thus the believer is *now* saved and justified by his faith, but the unbeliever is, *for the present*, condemned to the bondage of uncertainty and fear. But the greater part of these ministers, while they announce a way of entire grace, propose *conditions*. You must *believe*, says one; you must *repent*, says another; you must *submit yourself to God*, and be willing to be saved without doing any thing toward it yourself, says a third. Thus are *faith, repentance, submission*, made conditions of a salvation which is declared to be entirely gratuitous. But the discrepancy of any condition to a method that is absolute and gratuitous, is palpably apparent. There is a manifest contradiction in this doctrine of *grace* and of *condition*.

2. The doctrine that a believer is justified *for his faith*, is inconsistent, not only with the theory of pure grace, but with that of the imputation of the righteousness of Christ. That a man's faith should be imputed to him for righteousness, is an entirely different thing from that of having *the merits* of Christ imputed to him. *This* cannot be *that*; and *the one* renders *the other* needless and superfluous. And there is a manifest impropriety in the doctrine that faith, in distinction from *repentance, charity and good works*, should be the ground of justification.—Does faith justify because it is a virtue? How then can it be separated from the *other* virtues. And if faith be a radical virtue, and the principle from which all other virtues are derived—a some Calvinists hold—with what propriety the can it be seperated from them? If the root b holy, so are the branches. If the tree be good so likewise the fruit. There can be no consistency in the doctrine that the one should be coun ed to the believer for righteousness, while th other is not so accounted.

But there are others who allege that *faith* is not a virtue, or if it be, it is not on account its holy character, that it becomes the groun and condition of justification, but by the arb trary and gracious appointment of God, wh magnifies his grace toward men, by ordaini that mere faith should be accepted in the pla of righteousness, though it possess little or moral worth. In other words, that God in grace, is pleased to account faith to be a thi quite different from what it really is. This do trine of grace, however, conflicts diametrica ly with that principle of *moral retribution*, whi pervades the whole volume of sacred scriptur which declares that as a man soweth, so sh he also reap. That the righteous are blesse *because* they shall eat the fruit of their doing but the wicked, accursed, *because* the reward their hands shall be given them. It is to t inculcation of this doctrine of impartial mo retribution that the Bible owes its incompara excellence; its effective and salutary moral po er. Any scheme of religion is either good a true in proportion as it stands on the foundati of this principle; or is mischievous and fals in proportion as it repudiates and overlooks It is this doctrine, efficiently applied, that tu men from their sins. Men are justified and ceived just so far as they feel the power of t doctrine and obey it.

It is not the office of Divine grace to act the antagonist of justice. God does not disp his grace by changing the relation of the sin previously to the change in his character. manifests his grace in giving men their ex ence, their powers, their opportunities; by g ing them a Savior and the Gospel; by givi them instructions, warnings and encourag ments. Thus he puts a price into their hand with the command to improve it. And the who do obey this command, become the subje of salvation. But it is objected against t doctrine, that if it be true, then men ruin th selves. Well, be it so. Is it not scriptural reasonable? What did the apostle Peter me when he gave the earnest injunction? 'S yourselves from this untoward generation What did Jesus, our Lord, mean, when he u red the solemn warning? 'Except ye repe ye shall all likewise perish.' Did he not inte to teach, that men by repentance, might sa themselves from perdition? What did t prophet Ezekiel mean by the exhortation 'Turn ye, turn ye, for why will ye die? T yourselves and live.' Could his meaning any other than this; that they might save th selves by conversion?

There is, moreover, an obvious immorality the doctrine that the grace of God: has und taken the whole work of a sinner's salvatio undertaken to enlighten him and to do all t is requisite for his salvation; and that his fi welfare is not periled by any negligence or i quity in which he may be disposed to indul I am aware that the abettors of this doctri alledge that the consideration of this descripti of divine grace presents the strongest and m effectual motive to righteousness. And it m perhaps, be admitted that those whose hea have been touched by a deep sense *first*, of th sin, guilt and danger, and *afterwards*, by a sen of God's love and grace, may be thus mov and actuated. But this is not the fact in r spect to men in general. Their conceptions a but superficial; and let them be settled dow in the belief, that salvation is as sure witho their own concern and efforts as it is with them and they will live carelessly, not *striving* t enter in at the strait gate. Let a man be pe suaded of his irresponsibility, that he is unde no *necessity* of 'cutting off a right hand or foo from the body of his sin; that he is emancipa ed from any law of God which condemns hi *in fact*; and that man, so persuaded, will gene ally 'walk in the way of his own heart, an according to the sight of his eyes.' The Bibl does not sanction the doctrine, but is totally stranger to it.

3. The doctrine that there is a law of Go which demands indefectible and absolutely per fect obedience on the penalty of eternal misery is a gratuitous assumption. The Bible contains no such law. It was not the law given to Adam; nor that promulgated by the ministry of Moses. Both these laws were adapted to man's frailty, and admitted both the place, and the efficacy of repentance. An inexorable law would have dishonored the character of God. Had the infinite majesty of the law-giver been alone consulted, but the ability of the subjects to obey been overlooked, the law had been most tyrannical. No despot ever enacted one more unreasonable, more unjust.

Again, the doctrine that a perfect righteous

ness is indispensable to justification, is not found in the bible. Our Lord Jesus Christ did not recognize any such law when he preached the doctrine of repentance for the remission of sins. He never preached any other doctrine; any that conflicted with it. But the doctrine under consideration would have been to that unreconcilably hostile and conflicting.

On one occasion he said, 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter the kingdom of heaven.' But he did not say, it must be an indefectible righteousness. Nor did he ever utter the sentiment. Nor did any of the prophets or apostles. The representation, of the law of righteousness, given by the prophet Ezekiel, in the eighteenth and thirty-third chapters of his book, has always been much admired. The wicked man, turning from his iniquities becomes a righteous man, and is justified and saved. The righteous man, turning from his righteousness to iniquity, becomes a wicked man and is condemned. The son of a wicked man, considering and renouncing the ways of his father, and walking uprightly, becomes righteous, and lives by his righteousness; and the son of a righteous man, refusing to tread in his father's steps, becomes a wicked man, and dies by his iniquity. The doctrine of personal responsibility is thus clearly illustrated, and strongly asserted. It is by this principle that the ways of God are found to be 'equal;' to be reconcilable and just.

A doctrine which places the law of God so far above the ability of man as to discourage all hope of yielding obedience to it; and that which exonerates a man from the necessity of obedience; are both alike immoral in their tendency. The former generates despair; the latter begets presumption.

When it is alleged that God justifies a man as righteous, who is not righteous; thus accounting him to be what he is not, we thus charge God foolishly. Is he not a God of truth?—Does he not judge righteously? But would he not judge unrighteously, if he accounted any man *innocent* who *is guilty*? Or any man to be righteous, who is impenitently wicked? Is there not an absurdity in the hypothesis that God accounts a believer's faith as a thing more important and available than his penitence and charity? To attribute a false judgment to infinite perfection, what is it less than to be absurd! Especially when at the same time, we admit that God renders to every man according to what he is, and does? Or if we affirm that God justifies a man on account of a faith which possesses no moral worth, and yet that he maintains a just moral government over mankind, what is the amount of our affirmation but self-contradiction and absurdity!

And the doctrine that justification *precedes* conversion and is the cause of it, instead of conversion preceding justification and being the ground of it, as many Calvinists have maintained, is manifestly preposterous. Is it not as vicious logic as it would be to assert that a drunkard, *first*, became a temperate man and *then*, subsequently to his temperance, abandoned the use of strong drink.

And the dogma that good works and holy lives are needful to the believer for no other purpose than *to be evidence of his faith*, and thus justify him *before men*, is obviously a subversion of the very foundations of morality. It is equivalent to saying that *the appearance* of a thing is more important than *the reality* of it. And is not this, also, an absurdity!

And the long standing dogma of reputed Orthodoxy, that God deals with men '*federally*'—not *personally*—accounting them wicked for what Adam did, and righteous for what Christ did, which makes sin and holiness transferable from one person to another, sets at defiance both the dictates of our moral nature and the plainest asseverations of the Holy Bible. Our *consciences* make confession only for our *personal* iniquities. And the Scriptures declare the proverb to be false, that 'the fathers have eaten sour grapes and the children's teeth are set on edge.' They teach that every man shall bear his own burden; and die only for his own sin.

It has been one variety of the doctrine of grace, that Christ becomes a man's actual Savior so soon as the man *believes that he is;* that saving faith consists in feeling an 'assurance that Christ, with all his benefits, is mine;' so that an object of faith which was untrue previously to faith, *becomes true by being believed.* So teaches Mr. Boston in his 'Fourfold state'—and Mr. Harvey in his 'Dialogues.' But the absurdity of such a theory needs no elaborate illustration.

The late Dr. Joseph Huntington of Connecticut, held that the denunciations in the Bible against the wicked, are not true in point *of fact*, but only in point of *law*. *Justice* uttered them, but *grace* nullifies them. And this theory—though manifestly false—is as self-consistent, ingenious and plausible, as any other on the subject of Calvinistic grace. Neither reason nor the Bible give any countenance to the long existing doctrine that divine justice and divine grace are in direct *opposition* to each other; that a soul, which has once sinned, can never be saved unless grace take him, *as by force*, and wrest him from the hand of justice. The grace of God never does more than what His justice approves. Nor does justice ever act as the antagonist of grace. They both harmonize in acting for the same end; the highest welfare of the universe.

The variety and opposition to each other in the different theories of calvinistic grace, evince that most of them are *necessarily* false; and *probably* that all of them are so. And false doctrines are generally immoral in their tendency. When you have proved a thing to be untrue, the strong presumption is, that the belief of it tends to harm and depravity.

The doctrine under consideration, stands on the principle of *compensation*. It assumes as its basis the fact, that the inheritance of eternal life must be a fair purchase; that the ways by which it is purchased, are deeds of indefectible obedience to the perfect law of God; that no man, except Christ himself has yielded this obedience, that the grace of God accounts this perfect obedience of Christ to the sinner, that some one must make the purchase, for it is a 'purchased inheritance;' and a perfect righteousness is requisite to justification. All this, however, is an obvious mistake. A man's *perfect* righteousness could not make such a purchase. Man cannot thus bring God in debt to him. Eternal life must be *a gift* even to him who has led a life of sinless perfection. Justification unto eternal life is as really an act of grace, when accorded to a man perfectly holy, as when accorded to one but imperfectly righteous. When ye have done all things, which are commanded you, say; 'we are unprofitable servants; we have done that which was our duty to do.'

S. F.

For the Register.

A FAMILY GATHERING.

Messrs. Editors:—Presuming it may not be altogether uninteresting to your readers, I take the liberty to send you an account of a scene I was permitted to witness, to participate in and enjoy on Tuesday, 3d inst., unparalleled perhaps in any accounts that may have been given of family gatherings. To William and Mary Wellington of Waltham, now deceased, were born 13 children, only one of whom has died; and the death of that one was caused by drowning 48 years ago. Of the surviving 12 sons and daughters the oldest is now 74 and the youngest 49 years of age. These 12 with their wives and husbands, and many of their descendants, with their partners too, to the 3d generation, and one of the 4th generation, assembled on that day in the forenoon at the Old Mansion House and partook of a pic-nic together, to the number of about 250, including a few invited guests. It was ascertained at the time, that all the direct descendants of the said William and Mary Wellington, living and dead, amounted to 282, of whom 36 had died, leaving 246 now on the stage in different conditions and periods of life from tremulous age down to helpless infancy.

The day, on which our gathering was held, proved most bright and cheering, and seemed to have been made for the occasion; although at early dawn the sky was obscured by thick clouds and the rain poured down in showers and threatened ruin to our hopes. At 12 o'clock, M. the company was formed into regular procession, consisting of twelve divisions, each division being composed of the head of a family and all of his or her descendants, commencing with the eldest. In front of each division was seen a small Banner, on which was inscribed the given name of the head which was borne by a lad selected from the number. In this order the long procession marched to an eminence back of the house, which commanded a view not only of the whole family domains, but of an extensive and delightful country scenery on the North, the South, and the West, even to the Wachuset in the County of Worcester, and, on the East, of many of the beautiful villages in the vicinity of Boston, with some portion of its harbor. Here an extensive and commodious bower had been erected, under which two tables were spread, and covered with rich and various viands, cakes and fruits, tastefully provided and arranged by the joint contributions of the Party. Previously to partaking of the collation, the following Ode, which had been prepared by one of the twelve, was introduced and sung:

From toils and snares we come to-day,
All of *one* fruitful vine,
The tribute of a thought to pay
To 'Auld lang syne.'

CHORUS.

To 'Auld lang syne, sae dear,'
To 'Auld lang syne."
The tribute of a thought to pay
To 'Auld lang syne.'

Let youth and age, let sire and son,
In one their hearts combine,
To tell and learn what deeds were done
In 'Auld lang syne.'

To early tasks we all were bred,
Nor did we then repine,
For blessings on the toils were shed
Of 'Auld lang syne.'

These fields and woods, these hills and meads,
These groves, 'these walks of mine,'
All now are hallowed by the deeds
Of 'Auld lang syne.'

But changes dire, and wastes more drear,
Their truth and gloom combine
To sadden the remembrance dear
Of 'Auld lang syne.'

Where sleep the dead, in yonder yard,
The tombs *their* dust confine,
Who sought to guide us and to guard
In 'Auld lang syne.'

And science mourns those lov'd ones dead,
Whose star we saw decline,
Their star of Hope; and tears we shed
For 'Auld lang syne.'

Those changes past, and changes new,
On us the truth enjoin,
Our life is short, our days are few,
Since 'Auld lang syne.'

Adieu to all, we soon shall say,
Who round our hearts entwine,
As well to scenes, both fresh and grey,
As 'Auld lang syne.'

They 've come, they 've come, our children come,
In long extended line,
To cheer us round this hallow'd home,
Of 'Auld lang syne.

To them we leave our pious prayers,
Our boon, our joys resign,
To be the heritage of *Theirs!*
From 'Auld lang syne.'

Along their path may hope's bright rays,
And all those virtues shine,
Which bless'd the days, those halcyon days
Of 'Auld lang syne.'

After the singing of the above a Prayer was offered, and a blessing implored on the meeting and its enjoyments, by the Rev. Mr. Ripley, who kindly accepted an invitation to the gathering, in a very pertinent and fervent manner. Then commenced the festivities and the more familiar and free interchanges of thought.

The occasion had been anticipated with great interest, and the promise 'to which our twelve tribes had hoped to come,' was now fulfilled, and the realization awakened in the bosoms of all thoughts both grave and gay. Those of the first generation were carried back to the period and the sports of our boyhood and girlhood; and with the occasion were associated many pleasing and sad reminicences of the past; many feelings of obligation and gratitude to a benignant and guiding providence for numberless past and present privileges and blessings, and many bright hopes of the future. Nor did those who represented the two next generations fail to sympathize with the first; for it was evident to all that they were gratified in the extreme at the narrations given by their elders of early life and its many amusing incidents, scenes, characters and habits, some of which were made the subjects of poetry and song; by the free and frequent exchanges of humorous jokes among them, and the references made to playful tricks and things familiar and laughable in the days of giddy and frivolous youth. Besides the Ode, two songs, written for the occasion and the amusement of the company were sung, one called 'The Whortleberry Party and the New Comer,' or the last addition to the family; the other, 'The Wellington Family,' 'long time ago', giving a somewhat graphic description of those twelve leaders in the group, and the peculiar traits of character in each.

To give interest and variety to the scene, pieces of family furniture were presented, such as the great arm chair, the family cradle, warming pan, and last, not least, the 'Family Bible, that lay on the stand,' those treasured relics of olden time. And though it was right to indulge and give utterance to gay and cheerful thoughts, and the occasion was marked by gaiety and merriment; yet it is impossible to resist the conviction that the most serious, salutary and deeply affecting impressions were made on the minds of all of that vast company. And I trust that all were so fully satisfied with what they saw, heard and enjoyed, that the occasion will be remembered by them as one of the happiest and most salutary periods and incidents of their life.

I should not forget to mention that the Party were escorted to the place of their festivities by the Waltham Band, the tunes of whose instruments mingled with living voices at the table in the Ode and the songs, and who, on the announciation of a few regular toasts, and many others that were given voluntarily, and on the spur of the moment, played some very appropriate airs with much taste and skill.

After thus spending and enjoying together some three or four hours, and after singing to the tune 'Old Hundred,' that familiar Doxology,

'From all that dwell below the skies,' &c.

the party separated for their several homes, stations and duties in life, probably, nay, *most* certainly, never to meet again in this world.

A PARTICIPATOR.

Sept. 5th, 1844.

For the Register.

Messrs. Editors: In your last paper you quote a passage from the last number of the Christian Examiner, and then add: 'if the 'inspirations of God' were upon 'Homer,' 'Milton' and 'Bunyan' in the same sense in which they were upon John the Evangelist, and the authors of the New Testament, we may then take the Iliad or Pilgrim's Progress, for as *surely* the guide of life, as either of the four Gospels, or the Epistles of Paul." As if the writer in the Examiner had placed John the Evangelist or any other of the Evangelists or Apostles in the same category of inspiration with Homer, Milton and Bunyan.—Nay, you go on to remark: 'But this we do not suppose the writer means, although it is the literal import of his language, which he has not guarded against such a construction.' I do not know how you could have so entirely mistaken his meaning, when he had occupied some space previously in an argument against the supposition that this book was written by the apostle, or in the first century. At the close of his article, in the paragraph you have cited, he adds the farther consideration, that it could not have been written by an old man; yet all who ascribe it to John the Evangelist, concur in considering it the production of his old age. It **cannot, therefore—is the argument—be the production** of the apostle, but of some one else, at a later period, who though not endowed with Apostolic inspiration, was gifted with such 'inspirations' as God has bestowed upon others whose names are embalmed in the imperishable literature of the world.

Yours truly, G.

The mistake, pointed out by 'G.' is accounted for by the ambiguity in an expression in the first line of the quotation from his article, viz: 'This book, *whether written by an elder or an Apostle*, is entitled to high regard,' &c.; and could not have occurred, had the writer in the Christian Examiner said, what we now believe he meant,—*though not written by an apostle.*

S.

MASONIC MELODIES.

A small volume of original lyric poetry, has been prepared and recently published, entitled 'Masonic Melodies, adapted to the ceremonies and festivals of the Fraternity.' The author, *Thomas Power* Esq. of this city, is well known in this community as a gentleman of high moral worth, in whose character we have a guaranty of the correct moral features of the work. 'It was a point of sincere desire—he says in his preface,—to prepare a book of Masonic Lyrics which might be placed with the music and songs of the domestic circle; that might be sung there, without offending good taste or intelligence. It was designed to make it essentially a combination of Songs of the Affections and Songs of Devotion.'

This object of the author seems to us to have been happily accomplished. The work is distinguished for seriousness, and has an elevated moral tone.

'Having,' as the author says—'neither table convivialities, nor the usually introduced claims of divine affinities and mysteries'—it is evidently, (if the uninitiated may decide) in character and style, greatly in advance of the old melodies, and even if used nowhere else than in the fraternities, cannot fail to exert an elevating and healthful influence.

For sale 135 Washington Street, and 21 School Street.

FAIR AT SALEM.

The efforts of the ladies of Salem, to raise funds for the benefit of destitnte Unitarian Churches, has been highly successful. The clear proceeds of the fair, amounted, as we are informed, to three thousand dollars. A sum with which their generous hearts must have been well satisfied, and which, under the judicious application of those to whom it may be entrusted, will exert a salutary influence for generations to come.

CONGREGATIONAL SINGING.

Our remarks on this subject in a former paper have called forth a response from 'H,' to whose letter, published to-day, we refer our readers for suggestions, on the one part, which we hope he will resume, while we join him in inviting communications from those who favor the opposite side.

Resignation of Bishop Onderdonk. At a special Couvention of the Protestant Episcopal Church, Bishop Onderdonk resigned his office as Bishop. The resignation was accepted, 51 to 13 of the clergy. The Convention adjourned sine die, without appointing an assistant bishop.

Present Number of Jews. Some erroneous statements concerning the existing number of the seed of Abraham in the world, have drawn out from Mr. Noah, of New York, the following statistics, which are worthy of publication. Mr. Noah ought to know, if anybody, the condition of this people, and we presume the estimate is to be relied on as accurate. The total number of Jews he places at full six millions, whice are divided and located as follows:

In all parts of ancient Poland before the partition of 1772.	1,000,000
In Russia, comprehending Moldavia and Wallachia.	200,000
In the different States of Germany.	750,000
In Holland and Belgium.	80,000
In Sweeden and Denmark.	6,000
In France.	75,000
In England.	60,000
In the Italian States.	200,000
All North and South America, and the West Indies.	100,000
In the Mohammedan States of Europe, Asia and Africa.	3,000,000
In Persia, China and Hindostan.	1,000,000
	6,471,000

Mr. Noah goes on to say, that they are all in the same waiting posture they have been in for centuries, but encouraged by the aspects of the times, to expect the speedy approach of the time of their restoration to their native land—a belief which but very few of the whole race have ever abandoned.

[N. Y. Evangelist.

Ejection of the Jesuits from Persia.—A recent letter from Rev. Justin Perkins and his co-laborers brings the information that the Jesuits have been again driven from Persia by the civil authorities. The missionaries say:

'We have often had occasion, during the last five or six years, to refer in our communications to obstacles thrown in our way by French Jesuits. A crisis has now come, in the operation of these agents of the 'Man of Sin,' in Persia, which seems to render it proper that we give you a more detailed statement respecting them, than has yet been furnished. A royal order has just been issued, at the instance of the Russian Ambassador, at the court of the Tehran, requiring the French missionaries now in this country, immediately to leave the Realm; and a Khan, who is at the head of the police, in the city of Tabreez, a man of renowned energy and fidelity, has been sent to Oroomiah, and has promptly carried into effect the said order, having seized and confined the Jesuits, a few days, till they might put their effects in readiness, and then caused them to be conveyed to the Western boundary of the Empire and set down in Turkey.

'We deem it due to our patrons and to the world, that we give you, at this time, a connected sketch of the efforts of the French Jesuits in this country, as such a statement furnishes an instructive practical comment on the genius and spirit of Popery in the 19th century; and because we shall of course be grossly misrepresented by the Papists, as we have often before, particularly in a work published by M. Bore, the pioneer of the French mission to Persia.'

Rome. The Augsburg Gazette of the 6th ult., publishes a letter from the frontiers of Italy, of the 31st ult., which would appear to indicate that M. Castillo, the Spanish agent, sent to arrange the religious differences that had arisen between Spain and the Holy See, was not likely to succeed in his mission. He had hitherto vainly solicited an audience of the Pope, and had been told that no reconciliation was possible, unless the nomination of the Bishops was accorded to the Court of Rome.

Three Roman Catholic Priests in Ireland in the course of three months have embraced the Protestant faith.

Several other distinguished members of that corrupt church in Ireland, have recently abjured her communion, and united themselves with Protestant churches. So say the foreign papers.

China. The Rev. Dr. Abel says, 'The China I knew a few years ago is not the China in which I am now residing. We can no longer say to the churches at home, 'we are straitened in us.' The fields, the villages, the junks, the shops, the crowded streets, the numerous temples are all open to us.

Hundreds of thousands are accessible. We can with difficulty escape them. If we have no leisure to visit them they come to us. Many a time have I retired wearied and exhausted, but their voices have rung in my ears and I have found little or no relief.'

Circumstantial Evidence. I have heard some very extraordinary cases of murder tried. I remember, in one where I was counsel, for a long time the evidence did not appear to touch the prisoner at all, and he looked about him with the most perfect unconcern, seeming to think himself quite safe. At last the surgeon was called, who stated that the deceased had been killed by a shot, a gunshot, in the head, and he produced the matted hair and stuff cut from and taken out of the wound. It was all hardened with blood. A basin of warm water was brought into Court, and as the blood was gradually softened, a piece of printed paper—the wadding of the gun, which proved to be half of a ballad. The other half had been found in the man's pocket when he was taken. He was hanged. [Lord Eldon's Note book.

Springfield & Hartford Railroad.—A locomotive, with a long passenger car, containing a number of persons, passed over the Springfield & Hartford Railroad, for the first time, this morning. It started from Springfield, and went down as far as Thompsonville. The rails are laid to some distance below Thompsonville, to the place of crossing the Connecticut river. [Springfield Repub., Thursday.

Sickness in Illinois. The Alton Telegraph of the 30th ult. says:—During our recent absence on the circuit, we have seen more sickness through the country than we have ever before witnessed since our residence in the State. The disease, however, generally speaking, yields easily to medicine, as we are informed by the physicians. At Crenville, the health is good; but in the whole surrounding country there are scarcely enough well persons to take care of those who are sick. The oldest physicians at that place informed us they had never seen as many cases of illness, not even in 1835.

The Mosque of St. Sophia, at Constantinople. In entering this most celebrated of the Turkish mosques, the *tout ensemble* of the interior is somewhat less imposing than the exterior induces us to believe, and this is owing, in the greatest measure, to the disproportionate shallowness of the dome, the diameter of which is 115 while its height does not exceed 20 feet. There are in the interior a vast number of columns, of which eight, of porphyry, are from the temple dedicated to the sun by the Emperor Aurelian, and the same number of green marble from the temple of Ephesus, as well as many others, the spoils of various heathen temples. The floor of the mosque is covered with beautiful carpets, and the ornaments throughout are of great richness. In different quarters of the mosque are small raised pulpits, where dervishes or learned doctors sit exblaining the Koran, and each has his own particular audience. The mosque being without pews or seats of any kind, seems so vast, that although it is really inferior in size to St. Peter's or St. Paul's, in the visitor's eye it surpasses both. The verd-antique columns, the galleries, colonnades, stairs, and interior, are all of marble, the beauty of which exceeds all description. The roof is of cemented mosaic, which as it decays is sold for relics. [Polytechnic Review.

We have papers from the city of Mexico to the 3d ult. At that date, although the subsidy of $4,000,000 had been granted as before stated, for the Texan campaign, no plan for levying or raising the sum had been devised. The subject was still under discussion in the chamber of representatives on the 2d ult. Trade, in every department of the republic, was represented to be exceedingly depressed. The amount of internal customs or excises collected at the custom house in Mexico for the month of July was $96,000. At Vera Cruz, on the 16th, the *vomita*, we learn, had in some degree subsided. Two Freuch and two Spanish vessels of war were the only public vessels lying at Sacrificios.

[N. O. Bulletin.

Cleaning Silk. The following directions for cleaning silks are by one of the first Parisan dyers:—Half a pound of soft soap, a teaspoonful of brandy, and a pint of gin; mix all well together; with a sponge or flannel spread the mixture on each side of the silk without creasing it: wash it in two or three waters, and iron it on the wrong side—it will then look as good as new.

☞ NOTICE. The Worcester Association will meet at Sterling, on Tuesday, the 17th inst, at 5 o'clock, P. M.

s14 DAVID FOSDICK, Jr., Scribe.

☞ TEACHERS' SOCIAL UNION. Its next meeting will be held at the Bulfinch Street Vestry, on Monday evening, 16th inst, at 7½ o'clock.

Question—'Are Sunday School Teachers doing their whole duty who are not communicants or members of the visible Church?'

ARTEMAS CARTER, Sec'y.

Boston, Sept. 11, 1844.

☞ INSTALLATION AT CHELSEA. The Rev George M. Rice is to be installed over the 1st Cong. Church in Chelsea, on the afternoon of Wednesday, the 18th of this month. Sermon by the Rev Mr Lunt of Quincy.

The Council will meet at 2 o'clock, at the Town Hall. The Services will commence at 3. The members of the Boston Association generally are invited to attend. s14

☞ SUNDAY SCHOOL SOCIETY. Pastors and Superintendents of Sunday Schools connected with churches of our denomination, are informed that small packages containing the Annual Report of this Society directed to them, may be obtained by calling at S. G. Simpkins's Bookstore, 121 Tremont Row.—If not called for soon, they will be forwarded by the first opportunity. They are intended for distribution among their Teachers, to which they will please attend.

Packages for some of the more distant Schools will contain, in addition to the Reports, Tracts for children, which they will distribute to the pupils in their respective Schools, and the excess, if any, to other children. 3t aug24

MARRIAGES.

In this city, 8th inst, Mr Wm G. Cooper to Miss Harriet A., daughter of William Weller, Esq.

In Charlestown, on Wednesday, in Rev Mr Ellis's Church, by Rev Chandler Robbins, Rev James Thurston to Miss Elizabeth, daughter of the late William Austin, Esq. of C.

In Roxbury, Mr Wm C. Twombley to Miss Phebe Bradbury.

In Worcester, 4th inst, by Rev Mr Allen, Mr George A. Fitts to Miss Julia A., daughter of Dea Charles Temple.

In Newport, RI, Mr James H. Read to Miss Lydia Casey.

In Little Compton, RI, Mr Albert B. Corey to Miss Elizabeth M., daughter of Col Nathl. Tompkins.

In Albany, by Rev Dr Sprague, Tolman Willey, Esq. of Charlestown, to Miss Phebe I. Lithgow of Boston.

DEATHS.

In this city, 4th inst, after a painful illness of some months duration, William Stephen Skinner, Esq, in the 69th year of his age.

On Monday morning, Mr George Redding, 55.

In Cambridgeport, Miss Elizabeth Ann, eldest daughter of the late Edward Richards of C. 31.

In Dorchester, on Wednesday, 4th inst, Mrs Martha, wife of Mr Samuel Leeds. 73.

In Framingham, 6th inst, Josiah, infant son of Hollis and Abigail W. Hastings, 9 weeks.

In Sherburne, on Friday last, widow Hannah Leland, 51.

In Jamaica Plain, 27th ult, Mr John James, 60.

In Newton, 1st inst, Maj Ebenezer Brown, an officer in the revolutionary army, 87.

In Dorchester, Sarah Williams, wife of John Brown, Esq., 57.

In Charlestown, 8th inst, Mr Joseph Titus, 22.

In Billerica, 31st ult, Edward A., son of John J. and Elizabeth Gorham, 5½ mos.

In Saxonville, 8th inst, Elizabeth Andrews, wife of Nathaniel Cooper.

In West Cambridge, 8th inst, Mary A., wife of Mr John Schouler, 34.

In Salem, 6th inst, Mehitable, widow of Mr Edmund Herrick, formerly of Boxford, 81.

In Newbury, Paul Kent, Jr, 27.

In Framingham, Sarah, wife of Mr David Fisk, 23.

In Worcester, 2d ult, Mr Solomon Trask, 35.

In Uxbridge, 7th inst, after a short and distressing illness, Mary, wife of William Taylor, 42.

CHURCH SERVICE AND HYMN BOOK.—Published and for sale by BENJ. H. GREENE, 124 Washington street, the following Book:—

Service Book, for the use of the Church of the Disciples. Taken principally from the Old and New Testaments.

The Disciple's Hymn Book; a Collection of Hymns and Chants for public and private devotion. Prepared for the use of the Church of the Disciples, Boston.

The Christian Examiner for July 1844, speaking in praise of this Book, from which we select the following: 'We would then have the music, or singing, and liturgic services of the Church adapted to aid the devotion of the Congregation, to make the Congregation themselves, worshippers. Nothing else satisfies us.'

'Entertaining these views, we are prepared to like the plan of Mr Clarke's 'Service Book.' It answers the demand made by the heart of the worshipper. It has sufficient variety, yet is simple, both in its matter and arrangement; it avoids the repetition and confusion observable in many of the old Prayer Books, and the Service is not as in some of them, made tedious by its length; and it unites the advantages of extempore prayer with something fixed, and especially with well chosen scriptural aids to devotion, &c. &c.

'The mechanical execution of the Book is worthy of notice. It is exceedingly neat and pleasing to the eye.'

s14 tf

KEITH'S LAND OF ISRAEL—A New Work. JORDAN, SWIFT & WILEY, Agents of the Harpers, of New York, have a very handsome duodecimo volume entitled 'The Land of Israel according to the covenant with Abraham, with Isaac, and with Jacob. By Alexander Keith, DD.' The author gives an interesting historical account of the Holy Land and a statement of its present condition with constant reference to the prophecies of the Old Testament concerning the country and the evidences of their fulfilment. The volume is richly supplied with engravings illustrative of the text. It may be found at the store of Messrs J. S. & Co., late Jordan & Co. 121 Washington, opposite Water street. s14

JUST PUBLISHED. Emerson's Address; an Address delivered in the Court House in Concord, Mass, Aug 1, 1844, the Anniversary of the Emancipation of the Negroes in the British West Indies, by R. W. Emerson. Published by request. Price 12½ cts.

JAMES MUNROE & CO.,

s14 134 Washington, opposite School street.

DE TOCQUEVILLE'S REPORT. Report made to the Chamber of Deputies on the Abolition of Slavery in the French Colonies, by Alexis de Tocqueville, July 23, 1839. Translated from the French.

For sale by JAMES MUNROE & CO. 134 Washington st. s14

MYLES COVERDALE'S BIBLE. 'Biblia—The Bible that is the Holy Scriptures of the Olde and New Testaments, faithfully and fully translated into Englishe.' This is an exact reprint of Coverdale's translation of the Bible, printed in 1535, 4to; for sale by W. CROSBY, 118 Washington street s14

MEMORIALS OF MYLES COVERDALE.—Memorials of the Right Reverend Father in God, Myles Coverdale, sometime Lord Bishop of Exeter, who first translated the Bible into English; together with divers matters relating to the promulgation of the Bible, in the reign of Henry VIII; 8vo, London. For sale by WM. CROSBY, 118 Washington st. s14

AUGUSTINISM AND PELAGIANISM. An Historical presentation of Augustinism and Pelagianism, from the original sources, translated from the German, with notes and additions, by Rev Ralph Emerson, 8vo. For sale by WM. CROSBY, 118 Washington street. s14

NEW BOOKS. In Press, and shortly will be published by JAMES MUNROE & CO., Boston—The American Almanac, vol 16, for 1845, 12mo; Notes on Cuba, with directions to Travellers, 12mo; Expository Lectures on Unitarianism, by Rev G. W. Burnap, 12mo; Thoughts in Verse on the Life and Teachings of Christ, by Rev R. G. Bulfinch; Emerson's Essays, new vol to match the 1st vol, 16 mo; Letters from a Landscape Painter, Chs. Lanman, 16 mo; Chalmer's Political Annals, 2 vols 8vo; Memoirs of Oberlin, with memoir by H. Ware, Jr. DD., 2d edition. s14

AMERICAN HARP—Being a Collection of new and original Church Music, by Charles Zeuner; new edition. Just published, and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. s14

FIELD & DEERING,

MERCHANT TAILORS,

109 *WASHINGTON STREET,*

(Up Stairs,)

Have received their supply of Goods for the Fall trade, and are prepared to receive orders for good Garments at the most reasonable price. is1m s14

DUMMER ACADEMY. The Fall Term will commence on Thursday, Sept. 19, and continue 13 weeks. Tuition, $5,00 in advance. Board and washing, $1,75 per week.

HENRY DURANT, Sec'y.

Byfield, Aug. 26, 1844. a31

A FRESH SUPPLY OF BOOKS. Just received by BENJ. H. GREENE, 124 Washington st., the following Books, which will be sold at very moderate prices.

Follen's Works, 5 vols;
Channing's Works, 6 vols;
Life in a Sick Room, by Miss Martineau;
Miss Beecher's Domestic Economy;
Livermore's Commentary on the Acts;
Pleasant Memories of Pleasant Lands;
The Neighbors, by Miss Bremer;
Pictorial Illustrations of the Bible;
Neander's Planting and Training of the Christian Character;
Martineau's Endeavors after the Christian Life;
Dewey's Discourses, 3 vols;
Burnap's Lecture's to Young Men;
Burnap's Lectures on the Sphere and Duties of Woman;
Guizot's Gibbon's Roman Empire;
Influence of Religion upon Health;
Life of Cardinal Cheverus;
The Ladies' Wreath;
Ware's Memoir of Worcester;
The Works of Mrs Opie, 3 vols;
Waterston's Moral and Spiritual Culture;
Muzzey's Sunday School Guide;
The Young Man, by Todd. s7

FRENCH BOOKS. *S. G. SIMPKINS,* No 21 Tremont Row, has just received per the Moselle, one case French Books, among which are the following:—Adventures de Telemaque, par Fenelon; Histoire de Charles XII, par Voltaire; Theatres Francais Chefs-D'Œuvre Dramatiques de Racine, 6 vols; Theatres Francais, Œuvres de Moliere, 6 vols, plates; Corinne, ou L'Italie, par Mme. La Baronne de Stael, 2 vols, plates; Fables de la Fontaine, avec les vignettes de Carez, de Soul; Mes Prisons, par Silvio Pellico, plate; Œuvres du Chanoine Schmidt, 13 vols, (each complete in itself;) Paul et Virginie, par I. H. Bernardin de St. Pierre, plates; Pensees de Blaise de Pascal; De L'Allemagne, par Mme. La Baronne de Stael, 2 vols; Analyze et Extraits des Chefs-D'œuvre de L'Eloquence Francaise, par F. Ragon; Ouvres Poetiques de Boileau Despreaux avec un nouveau commentaire, par M. Amar; Entretiens sur la pluralite des Mondes suivis des Dialogues des Morts, par Fontenelle; Histoire de France, par M. Emile de Bonnechose, &c. &c. s7

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.

s7

THOUGHTS IN VERSE. Thoughts in Verse on the Life and Teachings of Christ, by Rev S. G Bulfinch, 1 vol 12mo. Will shortly be published by JAMES MUNROE & CO., 134 Washington, opposite School st. s7

MORE ROOM. *SAXTON, PEIRCE & CO.,* Publishers, Booksellers, Periodical Dealers, and Agents for Cheap Publications, No 133½ Washington street, have recently enlarged their establishment, for the better accommodation of their numerous enstomers. They have now on hand, the most extensive variety of MISCELLANEOUS BOOKS, CHEAP PUBLICATIONS, and MAGAZINES, to be found in the United States; and their facilities for obtaining them, are such as to enable them to sell at as low a rate as can be purchased in any city in the Union.

NEW ANNUAL FOR 1845.

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THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXV., for Sept.

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Art. 1. Tendencies of Modern Philosophy.
2. Sketches of the Reformers.
3. Sonnets.
4. Alleged Defects of Unitarian Preaching.
5. The Apocalypse.
6. Memoir of William Taylor.
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11. Primeval Words—Orphic—from Goethe.
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A Sabbath in the Country.
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Intelligence.

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POETRY.

THE INQUIRY.

TELL me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain,
The weary soul may rest?
The loud wind dwindled to a whisper low,
And sighed for pity, as it answered 'No.'

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favored spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives,
And friendship never dies?
The loud waves, roaring in perpetual flow,
Stopped for a while, and sighed to answer, 'No.'

And thou, serenest moon,
That, with such holy face,
Dost look upon the world
Asleep to night's embrace;
Tell me, in all thy round,
Hast thou not seen some spot
Where miserable man
Might find a happier lot?
Behind a cloud the moon withdrew in woe;
And a voice, sweet but sad, responded, 'No.'

Tell me, my sacred soul,
O, tell me, hope and faith,
Is there no resting place
From sorrow, sin, and death?
Is there no happy spot
Where mortals may be blessed,
Where grief may find a balm,
And weariness a rest?
Faith, Hope, and Love, best boons to mortals given,
Wav'd their bright wings, and whispered, 'Yes, in heaven!'

[Banner of the Cross.

TEMPERANCE SONG.

Oh cast aside the poisonous bowl,
Oh break the tyrant's chain,
Arise with proud, unfettered soul,
And be a man again!
Sweet is the draught we pour for you,
No fruitage of the vine;
But purest, brightest nectar dew,
Sweet Nature's generous wine!

The Earth, our lovely mother Earth,
O'er all her emerald hills,
Her forests, vales and bowers of mirth,
Hath poured sweet silver rills.
And list! her voice is breathing up,
From every fragrant shrine,
Drink of my pure and sparkling cup,
Drink Nature's generous wine!

Then oh! beware the flower wreath'd bowl,
A serpent lurks beneath,
Its ruby light shall leap thy soul
To deep despair and death.
And let not Wisdom plead in vain,
In accents all divine,
But break the tyrant's slavish chain,
Drink Nature's generous wine.

MISCELLANEOUS.

DUMMER ACADEMY.

We extract the following from the preface of a catalogue just published under the direction of the Society of 'The Sons of Dummer Academy.'

Hon. William Dummer, from whom this Institution receives name, was born at Byfield 1679. He was grandson of Hon. Richard Dummer, who came from England in 1632. He went to Plymouth, England, when quite young, and was there appointed Commissioner, which office he held until his appointment as Lieut. Gov. of Massachusetts, under Governor Shute, in 1716. Upon the Governor's departure for England in 1723, he was left at the head of the Province until the arrival of Burnet, in 1728.—He also performed the duties of Governor in the interval between the death of Burnet and the arrival of Belcher. From the year 1730 he lived principally in retirement on his paternal estate in Byfield. He died at Boston, October 10th, 1761, leaving his valuable farm and stately mansion house, which is now standing, for the endowment of the Academy.

From some cause of delay the school was not opened until 1763. The first teacher was Samuel Moody, A. M., son of the Rev. Joseph Moody, the first minister of the North Church in York, Me. He graduated at Harvard University in 1746, and was a very celebrated and successful teacher in his native town, until called to take charge of the Academy. Under his tuition, during his residence at York, were Joseph Willard, D. D., L. L. D., afterwards President of Harvard University, Caleb Strong, LL. D., afterwards Governor of Massachusetts, and others who attained to great eminence, and who ever cherished a grateful remembrance of the profitable hours they spent under his care. Upon the opening of the Academy, under his instruction, it at once attained a very high and unrivalled reputation. Youth from all parts of this State, and the neighboring States, collected to enjoy its privileges, and during its most palmy days it was not only filled to overflowing, but frequently great numbers applied, who could not be admitted. For over seven years the number of scholars averaged upwards of seventy. The fame of Master Moody was spread far and wide, and no prouder memorial of his success as a teacher could be given, than the names on the catalogue, of those whom he educated.

His eminent success as a teacher was owing in a great degree to his keen observation of character, and entire devotedness to the profession of his choice. Few men ever had that control over youth which he possessed. He was exceedingly beloved by his pupils, and at the same time highly respected. He never commanded but to be obeyed. He did not deem it necessary at all times to preserve perfect silence in the schoolroom, and very frequently the scholars were permitted to study aloud, to leave their seats, and converse with each other during study hours; yet so perfect was his government, that one rap on his desk invariably brought them into complete order. The rod was used but seldom, and he took pride in the fact that for thirty years, while teacher, he had never resorted to it. He devised many expedients to take its place. One, for example, which is often mentioned by his surviving pupils was that if a scholar was guilty of falsehood, to punish him by detaining him from his sports on Saturday afternoon until he had read through the book of Proverbs.

During Master Moody's incumbency, in 1782, the Academy was incorporated. Previous to this time, the Acadmy had in accordance with the will of Gov. Dummer, been under the direction of Trustees appointed by the Parish of Byfield. But by a singular assumption of power, the Legislature appointed a new board of Trustees, under the act of Incorporation, who with their successors, have since had the control of the School.

In addition to the information above, from the Salem Gazette, we learn, from the same source, that the successors of Master Moody were the Rev. Isaac Smith, Benjamin Allen, D. D., Rev. Abiel Abbot, D. D., Hon. Samuel Adams, Nehemiah Cleaveland A. M., and the present incumbent, the Rev. Frederic A. Adams.

ED.

COPP'S HILL.

The following particulars concerning the 'old Burying Ground are given by a correspondent of the N. Y. Courier and Enquirer, who has visited Boston and its vicinity.

The Old Burying Ground which is still to be seen on Copp's Hill, has in its limits that which should not remain forgotten or unvisited. It is in a secluded part of the city, and which a stranger would probably seldom visit, unless specially directed.—The houses which surround it have an out of the way look, and the thoroughfares which lead to it, I fancy, are not recognized in the visiting lists of Beacon and Temple streets. The alterations which have from time to time, become necessary in the proper regulation of the highway, have given the grounds an elevation much above that of any of the avenues, and a flight of stone steps is placed on each side by which to enter the Cemetery. The first look evidences an air of antiquity. The contrast between the monuments here and those of Mount Auburn, is too vivid to be overlooked. In the latter the hand of wealth and art and taste, has reared columns—has sculptured in all the beauty of exquisite chiseling, busts, and devices and statues, and the impression can not be shaken off, that you are in the burial place of the wealthy. I can readily imagine that in the midst of so much luxury and of ornament, the poor man shrinks back, and doubts for the moment the loudly published equality of the grave. At Copp's Hill there is no such triumph of riches. Many a man of character, and some of fame lie here beneath a plain freestone tablet. Even the monuments which display, as many of them do, heraldic bearings and armorial devices, are but rudely sculptured, and would be sadly out of place at Mount Auburn. Here, buried in the thickness of the wall, half overgrown by the luxuriant grass—shields and supporters, crests and mottoes defaced and worn, it is only to those who value the records which Time spares amid the general wreck, that a walk through this cemetery is replete with interest. It seems strange, in this day of republican equality and right-angled matter-of-fact, to see upon a tomb stone a coat-of-arms, elaborately given, with all its proper appointments, and inscriptions such as this—

The Armes and Tombe belonging to the
Family of Gee.

Near this tablet, is another, erected to the memory of—

William Clark, Esq.

This, like the other, is covered with the devices of heraldry.

There are some strange expressions in his Epitaph, too remarkable not to be preserved. He is described as being—

"Loyal to his Prince—
A despiser of sorry persons and little actions;
An enemy of priestcraft and enthusiasm;
A lover of good men of various denominations."

It is fortunate for Mr. Clark that he closed his mortal career about 1750, for with the characteristics above named he would have been compelled to steer very straight to have avoided being a heretic in the estimation of somebody.

There is a tomb here, the inscription on which would seem to indicate that the lady who has rested there so long was among those who have their own troubles. Her Epitaph, however, is rather courteous, considering by what term it characterized her opponents:

"A sister of Sarah Seamen's lieth here,
Whom I did love most dear;
And now her soul hath took its flight,
And bid her spightful foes good-night."

Whether husband or lover was the one who did love this persecuted lady "most dear," doth not appear.

But here is another lady, who certainly deserved a monument. The concluding request appears to have been made by her husband who then filled the post of sexton, and who did not like to be separated even in death, from so good a wife. None will deny that it is sufficiently quaint to be worthy of transcription. It records the place of interment of Betsey D. Darling, the mother of seventeen children, 12 of whom lie around her, and 2 of whom were lost at sea, and after this important history of her, thus speaks the husband:

"Brother Sextons, please to leave a wide berth for me near by this stone."

An infant, into whose little ideas it never entered that it should become an object of interest, is interred beneath an old and half lost stone, which marks it as the oldest grave which is yet preserved in thiscemetery.

"Elizabeth Shute, aged 1 week,
Died ye 22th Feb'y. 1655."

There is a chance of burial grounds, as of love or war, and in this case the very feeb'est, has survived the powerful and the strong.

But another tomb takes us still farther back into the years gone by, and has an antiquity which in this New world may well be ranked as curious. I found this—

"Johanna Philips, wife of Deacon John Philips,
aged 80 years, died 22d Oct. 1675.'

This old lady was consequently born in 1595, or but a few years over a century after the discovery by Columbus. If she could but raise her head from its long sleeping place by the side of the good deacon, and look at Boston Town now, with its tens of thousands of population, and its myriads of ornamental and useful *notions*, her sleep would be apt not to be dreamless thereafter.

But here is an old one, and of a hero, too, though an humble one. We will let the stone first tell the history.

"Here lies buried in a stone grave ten ft. deep,
Capt. Dan'l. Malcolm, merchant, who departed this life,
Oct. 23, 1769—aged 44 years.
A true Son of Liberty;
A Friend to the Public.

An enemy of oppression and one of the foremost in opposing the Revenue Acts of America."

It appears this brave Malcolm was early engaged in the quarrel with the oppressions of Britain over the people of Boston, and by his bravery soon became a marked man. He did not live to witness the Revolution, but even after his death, his enemies could not forego the desire of evincing their hatred of him. His "stone grave ten feet deep," became necessary to protect his remains from insult, but the tomb-stone itself bears many an evidence of ill will. An encampment of British soldiers was stationed on the hill nigh to this grave, and occasionally the sentinels finding it the safest to attack the dead, let fly a volley at the monument. The marks of the bullets are perfectly apparent. It would seem that the record of a brave man like this should never be suffered to go into oblivion."

THE INDIAN'S REPROOF. A Shoshone warrior possessed a beautiful mare; no horse in the prairie could outspeed her, and in the buffalo or bear hunt, she would enjoy the sport as much as her master, and run alongside the huge beast with great courage and spirit. Many propositions were made to the warrior to sell or exchange the animal, but he would not hear of it. The dumb brute was his friend, his sole companion; they had both shared the dangers of battle and the privations of prairie travelling; why should he part with her! The fame of that mare extended so far, that in a trip he made to San Francisco, several Mexicans offered him large sums of money; nothing, however, could shake him in his resolution. In those countries, though horses will often be purchased at the low price of one dollar, it often happens that a steed, well known as a good hunter or a rapid pacer, will bring sums equal to those paid in England for a fine race horse.

One of the Mexicans, a wild young man, resolved to obtain the mare, whether or no. One evening when the Indian was returning from some neighboring plantation, the Mexican laid down in some bushes at a short distance from the road, and moaned as if in the greatest pain. The good and kind-hearted Indian having reached the spot, heard his cries of distress, dismounted from his mare and offered any assistance; it was nearly dark; and although he knew the sufferer to be a pale-face, yet he could not distinguish his features. The Mexican begged for a drop of water, and the Indian dashed into a neighboring thicket, to procure it for him. As soon as the Indian was sufficiently distant, the Mexican vaulted upon the mare, and apostrophed the Indian:

"You fool of a red-skin, not cunning enough for a Mexican; you refused my gold; now I have the mare for nothing, and I will make the trappers laugh, when I tell them how easily I have outwitted a Shoshone."

The Indian looked at the Mexican a few moments in silence, for his heart was big, and the shameful treachery wounded him to the very core. At last he spoke:

"Pale-face," said he, "for the sake of others, I may not kill thee. Keep the mare, since thou art dishonest enough to steal the only property of a poor man; keep her, but never say a word how thou camest by her; lest, hereafter, a Shoshone, having learned distrust, should not hearken to the voice of grief and woe. Away, away with her! let me never see her again, or in an evil hour the desire of vengeance may make a bad man of me."

The Mexican was wild, inconsiderate, and not over-scrupulous, but not without feeling; he dismounted from the horse, and putting the bridle into the hand of the Shoshone, "Brother," said he, "I have done wrong, pardon me! from an Indian I learn virtue, and for the future, when I would commit any deed of injustice, I will think of thee."

DETERMINATION.

We never knew a man who determined to be something, who did not prosper in whatever he engaged. Those who *feel* the almost omnipotent power within them, and *act* as if they felt it, never stop by the way—never linger to doubt in fear and dismay. With an energy that knows no abatement, and a zeal which nothing can quench, they push on and up, until they see the full accomplishment of their hopes. There are many minds, equally as gifted as Newton's, or Locke's, or Franklin's, but they neglect the means to bring out their powers; are too lazy to exert themselves, and therefore die, benefitting the world as little as the brute.

There is every thing to encourage young men to be studious, industrious, energetic, and persevering. The world is before you. There is much to do for yourself and for others. You can become useful and distinguished, and secure a name that will never die. You lack nothing but a determined spirit and a well-trained mind. If half the time that many squander in idleness, were applied to the real objects of life, we would behold an entirely different state of society. Upward and onward would be the march of mind, and its healthy action would be felt in every department of life.

Instead of the growing inclination for exciting scenes and grovelling pursuits, mankind would study the real objects of life, and each individual would strive to make his neighbor better, happier, and more intelligent.

Commence, then, young men, to *live* as well as *stay*—to work and not lounge—to study your own character and elevate your mind, instead of debasing them in the dust. A little perseverance—a strong effort—a determined spirit, are all you need. With these you will succeed and become in a few years, what as yet you have not dared to hope for. [Phila. Sat. Cour.

MECHANICS' EXHIBTION IN FRANCE.

Mr. Walsh writes from Versailles to the National Intelligencer, an interesting account of the recent exhibition of manufactures, &c., in France. He says:—

"In the palace of the Tuileries the ceremonial of distributing the crosses and medals, awarded by the official committee for the recent exhibition of manufactures, occupied the court from one o'clock to half-past five in the afternoon. About twelve hundred of the exhibitors were assembled in the noble Hall of the Marshalls, so called from the series of full length portraits. Louis Philippe was attended by all the royal family, and most of the cabinet and municipal dignitaries. Baron Thenard, the celebrated chemist, chairman of the committee, opened the rites with an elaborate and rather prolix discourse, in which he signalized, like a master of his science applied to the arts, the progress that each principal manufacture had made, and the inventions in the interval since the last quinquennial display. The king followed up this lecture in a brief and highly animated complimentary address to French genius and profiency. The minister of commerce then called forward successively each of the fortunate competitors, and Louis Philippe delivered in an earnest manner, the riband of the legion, or the gold, silver, or bronze medal, as the award indicated. On one face of the bronze medal France is crowning the Genius of Industry; on the other, you read this inscription: "Thou enrichest me; I honor thee." Speeches and distribution consumed four and a half hours, during which the old king stood without betraying fatigue. He wore the uniform of the national guards. At six o'clock, about two hundred of the exhibitors—those who had obtained either the cross or the gold medal—partook with the royal group and the public functionaries of a dinner spread in the grand gallery of the palace. A congress of emperors would not and could not have been more luxuriously entertained. The plain clothes of the exhibitors formed a strong contrast with the official costume of princes and courtiers. Most of the plain guests were of humble origin and accustomed to the workshop. How new—and how strange for themselves—such guests in the palace of the Bourbons, feasted with all possible magnificence and courtesy. The king rose to offer the first toast—"National industry; to its past and future progress." Next, the minister of commerce, who had the post of honor beside the queen, gave "His Majesty;" and then the minister of finances, "Her Majesty;" and you may conceive the acclamations after each bumper of such champagne.

Between seven and eight o'clock the monarch and the royal party took their seats in the centre balcony on the middle story, facing the garden of the Tuileries, to hear the concert of two hundred musicians, who were in the parterre below, in an elegant pavilion, so festooned and lighted as to resemble a huge basket of luminous flowers. The dinner guests were seated within the palace, where they could enjoy at ease the regale of eye and hear. The music lasted nearly an hour; at a quarter before nine Louis Philippe gave the signal for the fire-works, and remained to witness them with the little count de Paris on his knee the whole sitting. He returned, as soon as they were over, to sleep at Neuilly; the royal cortege, or procession of equipages, went through the crowds on the route at the slowest pace, with lighted torches, which a bright moon rendered unnecessary beyond the limits of the artificial illumination.

This, I am persuaded, excelled any spectacle of the kind ever afforded in modern times. They seemed to be a series of enchanted palaces, and two walls of fire of various hues, from the square or *Place de la Concorde*, through the Champs Elysees, to the triumphant arch, which was one blaze in colored and multiform radiance. An Englishman undertook the large basins in the gardens, and contrived lanterns which represented enormous flowers, such as tulips and anemonies. The scene beyond was that of an endless magnificent fancy-ball room. I refer to miles of perspective. All the public edifices glittered with curious and significative devices; the hotels of the principle embassies corresponded: the pyrotechnics, the most engaging part of the marvels, for the spectators of every degree, deserved the admiration which burst forth in universal shouts. Thirteen hundred men were brigaded for the service of the lamps; these, however, were so many that the operation of kindling them could not be completed before eleven o'clock. At that hour, when the myriads were dispersing slowly, we entered the Versailles coach for a ride of an hour and three quarters, with a silver sky and a most refreshing breeze. We passed from the city infinitude of noises and fires, by a picturesque route, to the magnificent quiet of the place, and its keen pure air—nearly equal, together, to those of any mountain-top or sea-shore I have ever trodden."

ENGLISH RAILROADS vs. CANALS.

We believe we were the first, or certainly among the first, in this State, who took the ground "that Railways were better than Canals, particularly in these latitudes:—that they had superseded them in New England, and were destined to do so in this State:—that a good substantial Railway from Buffalo to the Hudson, (located as it can be, *on a level or descending line*,) taking into view the immense and increasing current of passengers to and from the West, could carry freight, with a handsome remuneration to the stockholders, at rates less than are now charged on the Erie Canal, or even as contemplated to be charged, to pay interest on its costs, after its enlargement." We were smiled at, considered "too enthusiastic," and by many deemed visionary in our views.—It is therefore, with no ordinary pleasure that we quote the following information, extracted from Herapath's Commercial Journal of the 27th ult., published in London, by which it will be perceived that on six of the principal and most profitable Canals in England, since the construction of railways side by side with them, they have fallen off in their receipts from 33 to 66 per cent, while the railways have increased in their receipts in about the same ratio. It will be noticed at the same time, that the price of Stocks on the London Exchange shows a steady increase in the value of Railways, while the Grand Junction Canal, 90 miles long, one of the best, has fallen from £330 to £100 paid, and the Coventry Canal, from £1200 to £315!!! per share, and other canals in like proportion.

From this we may learn the lesson, that this State, to save her investment in the Erie and Champlain Canals, and to regulate the tolls in transtitute through this State, while they protect our own agricultural and manufacturing interests, would do well to take stock at one-third the value of the present lines from the Hudson to Buffalo, and to the same extent in the cost of a substantial T. or H. rail. Then throw open the transportation of goods the entire year on the railways, at the same rate of tolls as now charged on the Erie Canal. J. E. B.

Here follow extracts.

"RAILWAYS AND CANALS. In the appendix to a statement issued on behalf of the Grand Canal Company of Ireland, in the matter of the proposed railway to Cashel, there are given some curious details as to the effect of railways on canal property. Thus, the Grand Junction Canal, which forms the first 90 miles of water communication between London and Birmingham, had, in the three years immediately preceding the opening of the railway, an annual revenue from tolls ranging from £174,722 to £198,000, regularly increasing. Since the railway has been fully in operation, this revenue has varied from £121,139 to £113,012. The Rochdale Canal is 33 miles long, and throughout the entire distance the Manchester and Leeds Railway runs parallel to it. In the three years previous to the opening of the railway the tolls ranged from £62,059 to £59 268; in the last three years they have varied from £31,533 to £27,165. The Kennet and Avon Canal, and the Wilts and Berks Canal, are both affected by the Great Western Railway, and the tolls of the former have fallen, since the railway was opened, from £46,703 to £32,045, and of the latter, from £19,328, to £8,477. The Forth and Clyde Navigation has gone down from £62,516 to £42,218; and the Union Canal, which connects Edinburgh with the Forth and Clyde Canal, has had its nett profits reduced by railways from £12,000 to £4,284. The market price of canal stock has, of course, suffered in proportion. Thus, shares in the Grand Junction Canal have fallen from £330 to £148 per share; Warwick and Burmingham, from £330 to £180; Worcester and Birmingham, from £84 to £55; Kennet and Avon, from £25 to £9; and Rochdale, from £150 to £61 1-2; while Coventry Canal shares, which at one time were as high as £1,200 per share, have fallen as low as £315."

GOOD PREACHING.

'Henry Melville is the most popular preacher in London. He prepares and preaches but one sermon in a week, which he always writes twice, very often three times. Professor Park in his eloquent Memoir of the late Mr. Homer, communicates the following facts: 'The editor of Massillon's Lent Sermons, regards it as a prodigy that he finished a discourse in so short a time as ten or twelve days. This eminent preacher sometimes re-wrote a single sermon fifteen or twenty times. A distinguished scholar in our own land re-wrote the most useful of his sermons thirteen or fourteen times, and labored in connexion with a literary friend two whole days on as many sentences. A living divine who has been called the prince of our pulpit orators, spent a fortnight on a single discourse, which has already accomplished more good than 4000 sermons which were written by another of our pastors, at the rate of two a week. On the blank leaf of one of Dr. Griffin's manuscripts, it appeared that his discourse had been preached ninety times. Thus it had been touched and retouched, reviewed and rewritten till so far as the author's power availed, it was perfected.' [Vt. Chroniele.

THE HONEST BOY. A gentleman from the country placed his son with a dry goods merchant in ——— street. For a time all went on well. At length a lady came to the store to purchase a silk dress, and the young man waited on her. The price demanded was agreed to, and he proceeded to fold the goods. He discovered, before he had finished, a flaw in the silk, and pointing it out to the lady, said, 'Madam, I deem it my duty to tell you there is a fracture in the silk.'

Of course she did not take it.

The merchant overheard the remark, and immediately wrote to the father of the young man to come and take him home; 'for,' said he, 'he will never make a merchant.'

The father, who had ever reposed confidence in his son, was much grieved and hastened to be informed of his deficiencies.

'Why will he not make a merchant?' asked he.

'Because he has no tact,' was the answer.

'Only a day or two ago, he told a lady voluntarily, who was buying silk of him, that the goods were damaged; and I lost the bargain. Purchasers must look out for themselves. If they cannot discover flaws, it would be foolishness of me to tell them of their existence.'

'And is that all his fault?' asked the parent.

'Yes answered the merchant; 'he is very well in other respects.'

'Then I love my son better than ever; and I thank you for telling me of the matter; I would not have him another day in your store for the world.'

FENELON'S WRITINGS. Thoughts on Spiritual subjects, translated from the writings of Fenelon, with a fine engraved likeness of the author, from an original picture by Vivian.

'This little volume, as its title purports, is a compilation of some of the choicest pieces from the pen of this eminent divine.' [Ch. Watchman.

'His writings are full of the genuine spirit of Christ. The holiest may read them with profit and delight.—The typographical dress of the present volume is beautiful and befitting its contents.' [Zion's Herald.

'Those who have read a previous volume by Mrs Follen, of translations from the same author, will be glad of this; for they both open a deep mine of religious thought, and a perpetual fountain from which they may refresh and strengthen their devotional feelings.' [Ch. Register.

Published and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. aug24

GUIDES FOR TRAVELLERS. The Picturesque Tourist, being a Guide through the Northern and Middle States and Canada, illustrated with numerous engravings.

Mitchell's Traveller's Guide through the United States, with tables of the distances, routes, &c.

Mitchell's Maps of all the New England States.

Bowen's Picture of Boston, illustrated by a large number of engravings.

A Guide to Washington, illustrated with 15 steel engravings.

For sale by WM. CROSBY, 118 Washington st. aug31

THE POETRY AND HISTORY OF WYOMING. The Poetry and History of Wyoming, containing Campbell's Gertrude, with a biographical sketch of the Author, by Washington Irving, and the History of Wyoming from its discovery to the beginning of the present century; by Wm. L. Stone; 12mo, plates. A few copies for sale by J. MUNROE & CO, 134 Washington st. aug10

THE LITERARY REMAINS OF THE DAVIDSONS—of Margaret Miller Davidson, with a Memoir by Washington Irving, of Lucretia Maria Davidson, with a Memoir by Miss Sedgwick; of Mrs Davidson, edited by Miss Sedgwick. For sale by W. CROSBY, 118 Washington st. aug17

LEA, or the Baptism in Jordan, by Strauss, Author of Helon's Pilgrimage, The Life of Christ, &c.—For sale by W. CROSBY, 118 Washington street. aug17

CONSOLATORY VIEWS OF DEATH, addressed to a friend under bereavement, to which are added some Prayers in affliction, by Henry Colman. Just received by W. CROSBY, 118 Washington st. aug24

MEDICATED
Vapor Bath Establishment,
—AND—
ASYLUM FOR THE SICK,
No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street, Salem.	
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street, Lynn.	
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

my25

BOSTON SUNDAY SCHOOL HYMN BOOK. The above Hymn Book is a revised edition of the one entitled the Boston Sunday School Hymn Book, first published in 1833, of which six large editions found a ready sale. Of course it has the sanction of public approbation.

This book has now been very much enlarged, with the addition of a hundred new and beautiful Hymns, and has now added to it, probably the best and most appropriate forms of Prayers and Scripture readings of any book that has yet been published. This being the case, and the whole having been handsomely stereotyped, the public may depend upon it as a favored book. It is not a cumbersome book of 3 or 4 distinct parts, requiring a rigid system of rules in the Sunday School, but is embraced in one neat and portable volume; and this is no small recommendation of the work. This new book having been out only about two months has met with a sale of two thousand copies, and among others is already introduced into the following Sunday Schools, &c:

The Howard Sunday School, Boston.
The Pitts Street Chapel, Boston.
Twelfth Congregationational Sunday School, (Rev. Mr Barrett's) Boston,
Rev Mr Osgood's Sunday School, Cohasset.
Rev Mr Bartlett's, Marblehead.
Rev Mr Sanger's School, Dover.
Rev Mr Furness's School, Philadelphia.
Hawes Place Sunday School, (Rev Mr Lippit's,) South Boston, &c.

The following recommendation, we cut from the Salem Gazette:

'The compiler has long been known as a devoted and successful advocate of the Sabbath School cause, and his experience has afforded him an unusual advantage in the preparation of the book. One of its peculiar merits is, that it is *purely* a 'Sunday School Hymn Book.' Nearly 100 Hymns not found in any other edition, are inserted in this. A large number are of an occasional character, and adapted to celebrations, rural excursions, &c. To the whole is appended a series of lessons and prayers appropriate for the opening and close of school. This book has the approbation of the Sunday School Society, and needs no higher recommendation.'

BENJ. H. GREENE,
je29 Publisher, 124 Washington st.

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

WATERMAN'S PATENT
PNEUMATIC SHOWER BATH,
AND IMPROVED BATHING PAN,
At 85 Cornhill, 6 Brattle, and 73 Court streets.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

my25 6m NATH'L. WATERMAN.

CHURCH LAMPS AND COMMUNION WARE. The subscribers invite the attention of purchasers to their extensive stock of Church and Hall Lamps, including Chandeliers of every description, Pulpit and Gallery Lamps, in greater variety than can be found at any other establishment; also a large assortment of Silver, Silver Plated, and Britannia Communion Service, embracing Flagons of 3 sizes, Plates, Cups, Baptismal Fonts, etc, all of which are offered for sale at low prices; with a general assortment of Fancy Hard-ware goods, and House-keeping articles, at wholesale or retail, upon the most favorable terms.

LOWS, BALL' & CO.,
123 Washington street.
my25 6mis&os

SABBATH DAY BOOK. Just published by B. H. GREENE, 124 Washington st., 'The Sabbath Day Book,' for Boys and Girls, 2d edition. Also, 'The Week Day Book,' for Boys and Girls aug17

DANIELL & CO.,
201 WASHINGTON STREET,

HAVING completed the alterations in their Store would give

NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

Fresh Stock of Spring Goods,

and they will receive by future arrivals of the

STEAMSHIPS AND FRENCH PACKETS,

every new style of

LONDON AND PARIS GOODS.

They have added to their establishment a large

SHAWL ROOM,

and will be enabled to offer as handsome an assortment of SHAWLS as can be found in the city.

A beautiful assortment of new styles

COL'D DRESS SILKS.

Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*

They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

Constantly on hand every article of

MOURNING GOODS.

COTTONS and FLANNELS of the best manufacture.

LINEN CAMBRIC HDKFS, of every price and quality.

BLANKETS QUILTS, LINEN DAMASKS, and DAMASK TABLE CLOTHS, NAPKINS, and every other article of

HOUSEKEEPING GOODS.

Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,
WHOLESALE AND RETAIL DEALERS,
201 WASHINGTON STREET.
ap20

CHAMBER SHOWER BATHS—*easily used without wetting the floor or furniture.*

The subscriber respectfully informs the public that he continues to manufacture, and has for sale, the justly celebrated SLIDING TOP SHOWER BATHS, for which a patent was granted on the 12th of October, 1843.

All orders will be immediately attended to, and they will be finished in such style as may be preferred by the purchaser. The rapid sale which this bath has had, and the universal approbation it has received, is a sufficient guaranty of its usefulness.

The following letters addressed to the patentee, from gentlemen well known to the public, are offered as evidences of its great utility and adaptation to the purposes for which it is designed.

From the Rev. John Pierpont, Pastor of Hollis street Church, Boston.

February 13, 1844.

SIR,—The Portable Shower Bath, manufactured by you, has been used by one of my family for about four months, and highly commends itself, as well for the compactness of its arrangement, as for the neatness and facility of its operation. I have seen no other contrivance for the same purpose that combines so many advantages as this, and, at the same time, involves so little expense.

As I have been for several years in the daily use of the shower bath, with great benefit to myself, I can confidently recommend the 'sliding top bath' of Mr. Bates to all such as wish to enjoy the comfort of conscious cleanliness, and the kindred blessings of cheerfulness and health. JOHN PIERPONT.

From the Rev. Samuel Barrett, Pastor of Chambers street Church, Boston.

March 12, 1844.

Sir,—I have, during the last year, made use of 'Bates' sliding top Shower Bath,' and have been exceedingly well pleased with it. It seems to me to be superior, in many respects, to any other shower bath that I have seen SAMUEL BARRETT.

From Nestor Houghton, Esq., Nos. 1 and 2 Chatham Row, Boston.

March 12, 1844.

Dear Sir,—I have been in the habit of using a shower bath, almost daily, for five or six years. Beside the feeling of cleanliness, I think it has been of advantage to my health. I have used baths variously constructed, but none have given me so much satisfaction as the one I obtained from you, called the 'Sliding Top Shower Bath.' It is simple in its construction, and works easily. At my suggestion, several of my friends have also made trial of it; and all agree in pronouncing it the best article of the kind they have ever known. It is a neat, compact piece of furniture, and the one I have I consider quite an ornament to my room.

Yours, &c N. HOUGHTON.

From James E. Murdoch, Esq., Vocal and Athletic Institute, Boylston Hall, Boston.

March 12, 1844.

Dear Sir,—I feel much pleasure in being able to bear testimony to the great utility of your Shower Bath.—As a promoter of health, the advantages arising from its use are incalculable. Having experienced them, I feel induced to recommend them to general notice.—The Sliding Top Shower Bath, of your construction, is preferable to all others, inasmuch as it can be kept in a small space, and its benefits enjoyed at a moment's notice, without the loss of time, or the use of Baths differently constructed. JAMES E. MURDOCH.

From gentlemen who have purchased the Bath, and used it in their Families.

February 8, 1844.

The undersigned, having used in our families Bates' Patent Sliding Top Shower